

# Mind



# Matter.

Physical Life—The Primary Department in the School of Human Progress.

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## SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

December 15, M. S. 35.

GEN. HENRY ROWELL.

(An Officer of the Revolution).

FRIENDS:—It seems to me as though the time had come for individuals to understand one another, so that the human family could become a condition where misery and distress would naturally disappear. How grand it is to be here holding converse with you, understanding that the trials and difficulties of life are making conditions for you to be happy in the future. When my spirit inhabited a physical form, there seemed to be entirely a different condition in society. Men were expected to sacrifice every hope of their lives for the sake of a power that was eventually to redeem them; and individuals daring to stand and express what the convictions of their own souls were, might look for persecution and misery, not only to themselves, but to the friends that sustained them. In spirit life we learn really what human nature is, and as we become acquainted with many embodied spirits, we see that there is a condition that forces men and women to make the experiences that they are undergoing. Not one of you, here, is entirely satisfied with your own physical organization. You are looking forward to the time when you may be able in some way to mould and make yourselves something different from what you are to-day; and knowing that you are surrounded by innumerable intelligences, you strive to obtain the best knowledge that they possess. Now let me make a few statements to you, that you may, in the future, avoid the shoals, and come out victorious in the battles of life. Men must be themselves. There is nothing that so contributes to the distress of the human family as an artificially created public opinion; and many of you, from your past experiences, know what a force it is; and if it is not able to hold you in its fetters, it does hold many that are dear and important to your life's happiness, causing them to misunderstand your important work, and bringing a condition or state of misery to you almost unbearable in itself. Now, I would not advise any one, under such conditions, to cringe and bow to a power that will be eventually overthrown, and the rights of individuals be acknowledged by the most conservative of conservative minds. We congregate here this morning for the purpose of aiding one another, in life's important work—to lift up the down-trodden, and to soothe and care for the distressed. And when you take into consideration that in this sanctuary the infant minds untrained or undeveloped congregate around you, and take in from your conditions experiences that may, in time, make their spirits things of light and beauty—of perfect knowledge; and when you see old and feeble forms hovering around, endeavoring in some way to impress you, and to gain youth and strength from the conditions that you at present possess, you may not be astonished when I say that your conditions are made what they are by such a vast horde of undeveloped, unenlightened forces, that are striving in every way to make a condition to obtain happiness. This, to some minds, may seem unjust—may seem cruel—and anything else than atoning wisdom, in that great creating mind that controls all; but to me it is only a vision of the grandeur of that power which controls every atom in the universe, seeing, as I do, that out of apparent nothing, things of beauty, light, usefulness and good can be brought into action. When you understand that, at this season of the year, all nature seems to be in repose, trying to recuperate its powers to present to your eyes, in a few months, all the beauties that the world has ever known; you too will understand that you are in the same condition, drinking in from the forces around you a condition that in the future will make this world, to men and women, one field of light and joy. Out of the sorrow and broken hearts of humanity of to-day comes the light, and truth, and purity of the future. You may think that the fruits will not recompense you for the endurance of your lives. You may think that you may need something beyond the power of that great force to produce, to recompense you for the trials that you have undergone; but out of every experience of your lives comes something of knowledge, and it is only through knowledge that you will ever acquire the power to make this world that thing of beauty that has been so often portrayed to you by men and women, who have worked and toiled on the great causeway of life to make conditions for the enjoyment of all. Out of the dark soil the young seed sprouts and soon becomes a gigantic tree. It seems but the unfolding of an hour or two, yet its branches shade and protect humanity from the discomforts that seem to surround them; and you are to-day growing stronger in your wisdom, and also contributing to increase all the forces that surround you, to make conditions for humanity in the future. We do not see that there is any necessity for any one here feeling sad, or for looking on life as dark and gloomy; for it holds so much of beauty—so much of joy—that almost every human heart would be willing to ache for awhile, to receive the great light that is coming. Men and women are necessarily workers in this great reform. Work on—struggle with the forces that surround you at the present, and

the future is yours to enjoy; and in your enjoyment you will be able to lift up every darkened spirit that ever existed. The future will not produce a condition like the past, and there will be no necessity for lifting up those who may come in the future; for the knowledge that you possess will make such conditions that no one can suffer, and no one can feel that they are alone or lost in the world, for the interest of one will be the interest of another. I feel as if I could speak forever, if it would only be the means of men and women understanding their true condition in life. And it is with the hope of cheering each one of you—giving you strength and power to gain the wisdom that it seems so necessary for you to obtain, before that hour of joy comes, that I am here. Ques. Please tell us who it is? Ans. General Henry Rowell. I lived in revolutionary times.

SUSAN HILLIER.

(Newtown, Pennsylvania).

Good morning. How does thee do? I came in here for the purpose of assisting a friend of mine to come, and knowing something of this philosophy—understanding and appreciating the gifts of mediumship, I will not remain long, but only make a condition for some one else to come. You may give the name of Susan Hillier. I lived a few miles from Newtown, Bucks county, Pennsylvania. I think my communication will be appreciated, though short. Sometime I will come and give a lengthy one for my friends; but to-day I only came to give another person power to come. The gentleman that is coming is a relative of the medium.

ALFRED F.

(Brother-in-law of the Medium.)

While I lived I never expected to use Jane as a medium to convey my thoughts; but there was a time when the prospect seemed to be that she would be the first one to leave the earth and take upon herself the condition I seem to be in at the present time. I died from an injury, and come here, as much as anything else, for the purpose of saying that I am perfectly happy, so that my daughters may know, that, although a man does not profess to be a Christian, he lives and has a condition of happiness all the same. My sons have too good an opinion of the creative power, to think for a moment that I am in a condition of misery; and it is not worth while for me to say to them that as long as they are true to themselves they have nothing to fear in the future. But I find that there are influences working upon the minds of my daughters, leading them from gaining a true knowledge of a future state of existence; and it is for that purpose that I come here to-day and give this communication. They may turn their backs upon this subject, and look upon it with scorn, but it is a truth that no power on earth can overcome. And I am one, willing to come and contribute my little knowledge for the benefit of the many. I send my love to all my friends, and particularly to the husband of the lady who assisted me in coming. You recollect the other evening at the circle the medium spoke of the side of her face and head hurting her. It was my control. I had to come at that time to make a condition in order to come to-day; and I have had help from others. I want the children to know that their mother is with me, and we are both as happy as it is possible to be—happier than we would have been if we had lived with them. My labor is really done—that is, the kind of labor I did here. To-day, I find a condition of usefulness such as I never dreamed of while I lived in the form. I would like to talk longer, but I am getting overcome. Sometime I will speak to my brother. Ques. What is the name? Ans. My name is Alfred F. This woman is my sister-in-law. I have never controlled before. Ques. How were you injured? Ans. I was kicked by a mule on the side of the head. The children thought I remained unconscious afterwards, but I did not.

GEORGIANNA ASHMEAD.

(A Child Spirit, near Louisville, Ky.)

How Do You Do?—Well, I'm not a big woman am I? [We don't know. You seem to be there occupying a woman's form just now.] The big man said if I came here I'd have a nice time. Why, I don't see any playthings or nothing. [It is coming near Christmas, and if we had known you were coming we would have had them for you.] As I came down the street I seen them. [We would like to go out and look at them with you.] Well, I don't know how I would get along without the woman, (meaning the medium). There is so many pretty things. The big man said I must not stop the medium to look at them. These folks don't know that children want all these things when they haven't any body. The big man said I hadn't any body. He said the folks said I was dead; but while my body was in the ground my spirit would never die. I like it here, but I like it better where I am. We have pretty things there but it is this way; I have not been long there; but he says I cannot enjoy the spirit until I get the material. [You were brought here this morning because you did not know you were a spirit until he told you. When you leave the medium you will know that you are a spirit. Who takes charge of you in spirit life?] Ans. A good many folks do. We have got a school,

and there is a woman, she takes care of us all the time. Ques. What do you call her? Ans. Auntie. She says she is auntie to all little girls who have not got anybody to take care of them. Ques. You must not forget to tell us who you are? Ans. He says I must tell it all right. It is Georgianna Ashmead. Ques. Of what place? Ans. I lived near Louisville, Ky. Ques. Did you leave your parents here? Ans. Yes. Ques. Do you remember their names? Ans. Papa's name was Lorenzo, and mama's name was Addie. Ques. Had you brothers and sisters? Ans. I had none. The big man says he don't think I made any mistake. I am going home with this woman [the medium] to see the dollies in the windows.

BEN. JONSON

Coming into your presence seems to be a real pleasure to me for various reasons. It once more brings me in contact with the physical life of the spirit, and through the instrument, I come in rapport with human nature in its greatest variety, and wonderful lessons of life are learned. I sometimes listen to your conversations, and learn more of your inner lives, by simply hearing or understanding what you say. If I draw your attention to the conditions of life, and give my thoughts on a subject about which all men seem so willing to express themselves, I hope you will look upon me the same as one of yourselves, only drawing my own conclusions concerning physical life. It is an easy thing for individuals endowed with the power to act, to express a sentiment of disgust for any one that does not live up to their power or ability, if a positive force is used. At one time the world condemned me for poverty, and many noble men and women looked upon me as little better than a leech, and often would exclaim: "A man with such wonderful attainments—a man with such a wonderful power to portray human nature and touch every human soul, ought to know enough to make a condition in life entirely different from that which you seem to be in." Now after studying human nature and studying the forces that surround mind, I find that some of what are considered the worst conditions of life are the means whereby individuals of intellect can learn and come in rapport with a power that will transcribe to paper thoughts that will reach every human soul. I am here to say to you that you have a right to your honest convictions—a right to express them; each individual has that liberty; but he or she does not desire an existence that is controlled by another mind and cannot be what they desire to be. I am only giving you my honest convictions, after years of experience, that under another condition I could not have isolated myself from my own conditions and portrayed those of others as I did. The lives of individuals seem to be dedicated to the pursuit of pleasure and the obtaining of something that will come in perfect rapport with themselves. When you see men and women walking the earth, and each one doing different from the other, and each one doing what they and everyone else thinks will lead them into enjoyment or misery; you say that is the wisdom of men. And where is this force pointing to? Now, I will take the liberty to say to you that, with all this variety—this imperfection in nature—there seems to be a power that brings better conditions year after year. And if you look over your cities to-day, you will see that although there is poverty and distress and unnatural conditions, yet the general condition of humanity is better than it was a century ago; and you will find that there is a more general distribution of knowledge; and it is not expected that individuals should be ignorant of certain subjects. Now, I ask you, as workers in this great reform that is about to be ushered into existence, on this occasion, to take into your minds one important thought, that if you were free from your organizations or physical forms, and could rise up out of the conditions that surround you, you would see that every individual is working in some way, although ignorant of the fact, to elevate themselves and obtain a position of perfection in society. Being trammelled as you are, you only judge from experiences. But if the scales could be lifted from your eyes, you would see how it is possible, out of all this slothfulness, for a condition to arise which, in the future, would perfect the spirit. I have a mission, yet, to perform for embodied spirits. Each one that returns is working in some way to mould the instrument so that we will have the power not only to use our forces, but to accumulate and distribute among men the thoughts of men and women who lived centuries ago, and have toiled up, in life's journey, to a condition to understand that all human life is divine, and the ultimate result of human existence is a condition of perfect rest and happiness. The word rest does not mean idleness, it only means a complete condition for the spirit to act or not act just as that spirit may feel to do. I am struggling hard to mould the instrument to my will, not meaning her to lose her identity, but only to give her organization to me for the time, that I may give knowledge and joy to men, yet holding their spirits in a physical form, looking forward to a time to make for themselves happy homes and pleasant conditions. It is not in the palace, nor always in the cot, that we find life's purest gems. Each traveller in the great journey of life is contributing some sparks that will lighten the world in the future. Live on—work on—and let your hopes grow strong for out of every condition of life comes light and joy to the human soul. If you have not surmised

who I am, I will say Ben Jonson bows in your presence.

HENRY TRAUGHER.

(Narrows, Bucks Co., Pa.)

I come in here to see what I could do, and I don't see that I can do anything here. [We are glad to have had you come,] because I don't know much about what you are doing; and as I always worked and tried to get along, I don't know as I was a scholar and knowed much, so I will not undertake to tell you anything but my name, for fear I might get things a little wrong. I can tell my name. Just write it down Henry Traugher, and I come from The Narrows, two miles from a place called Kintnersville. Ques. Did you ever know anything of the medium? Ans. No, I did not know her. Ques. How did you come in here this morning? Ans. I don't know how, only they say they want everybody to come. Ques. Who wanted you to come? Ans. The big man—the boss. Ques. I suppose you know you are a spirit? Ans. I am glad to know that, for otherwise I would think I had dwindled away a good deal. [Henry, you have been brought here for a purpose this morning; because Dr. Franklin does not bring spirits unless he has something to gain by it. And I think his object in bringing you in, was that you might realize a little more fully your spirit possibilities.] That may be but I don't pretend to say. Now since you are talking I'll tell you that I believed in witches. Ques. Did you ever see a witch? Ans. No, sir, but I always felt afraid of this kind of women; (meaning the medium.) I often used to do queer things, because I was afraid. Ques. Did you not see things yourself? Ans. I used to think I saw the devil, I used to think he was trying to get hold of me, but this man (Dr. Franklin) says there is no devil. I am about as well as you could expect. He says I will get better. Ques. Did you leave friends at The Narrows? Ans. Yes, my folks lived there. Ques. Who are there? Ans. Several of them. Ques. Did you ever go home to see them? Ans. Oh, yes. Or I could not get here now. Ques. Is your wife living? Ans. She is living here. She is with me. The Boss says I have accomplished my work in coming here. He says I have done all he wants me to do.

MARTIN VANBUREN.

(Eighth President of the United States.)

I feel, to-day, as though it was not worth while for men to speculate as to what course the government will take a few years hence. I have looked on and watched the growth of this government, since my departure, with a deep interest, because I felt that if this failed, in being what earnest men wished it should be, there was no use in looking in any direction for the independence of the people, if this government failed. And while I felt such a deep interest in it, I did not understand that I myself was enslaved, or not entirely free; for we had grown out of conditions that in themselves looked like enslavement of mind, and only came into a condition very little better than the past had been to us. Now, as all persons look with deep interest to the prosperity and welfare of the country they call their own; it makes it more important to see exactly in what direction we are likely to drift. You, as men and women have formed your opinions in regard to some vital subjects that concern the perfection of a republican government. I see you have decided opinions in the direction of government. At one time I had decided opinions in regard to many of the interests of the government; but to-day, looking from my standpoint, I see what seems to be a condition that is almost indescribable, on account of the complete change it is going to make in the form of the government; or at least in the government; for the people are the government. Now, it is indescribable for this reason. Every man, woman and child, living on this hemisphere, I might say, is indirectly contributing his or her power to the production of this great change. The innocent babe is ignorant of the power it possesses. It lies in a condition of apparent undevelopment, yet as it raises its little hands and toes its little feet in the air, it makes a condition of progress, or a condition of change. We are conscious that it is ignorant, or at least manifests no intelligence except to please its own apparent mind; but nevertheless it is a force making conditions for the future; and from that state of existence up to the old worry-out man, that has toiled all his life, and been honorable and upright in his dealings, when old age creeps upon him in its silence, he has not been able to lay up store enough to support him in his old age, notwithstanding all his labor. When his hands become palsied and his footsteps feeble, he seems to be dependent upon the power he himself has created. Now, even that condition is contributing to this change I speak of; for innate in the human soul there is a power that holds control, that is known as justice. Men cannot, in any condition of life, disregard that power; and it may sometimes be the cause of leading them to commit depredations on society—may be the cause of being unjust to themselves—and unjust in every surrounding relation, simply for this reason, that justice has been outraged by the conditions this government has made for those composing it. Perhaps, to you, my language may seem strange; but so long as it partakes of truth, open your hearts and take it in. For by each one of us giving expression to what we see and understand to be the truth, we give



your psychological powers to work out this great change, that every man, woman and child, are contributing their forces to bring about. Now, where is there any justice in a small portion of the human race taking the reins in their hands and controlling others without their having the power to say in what manner they, the masses, shall be governed. And as it seems to have created a power of selfishness, men generally wield their power in their own favor; and women if they wish to gain recognition must battle their way, and lift themselves up out of conditions that seem to drag them down, and unfit them for being mothers of men who will be the actors in the great scene of life of the future. Now, I wish to say to you, although I am unable to describe how this change is to be brought about, or how soon it will come, it will be a recognition of the rights of individuals. It will not be the positive or negative alone, but the forces that exist, one swaying the other, will be united, and instead of trying to gain power over some forces that are unable to protect themselves, men in their nobility of soul will protect them, and see that justice is done. Perhaps my mode of speaking is not like that of men in the physical form; but you will allow that individuals grow or understand things differently, from their experiences. You, to-day, are entirely different from what you were ten years ago; and through what, perhaps, you would have looked upon with scorn then, you may see out of the dark, by the twinkling light that gives you knowledge and power to act. And I am here to express my sympathy with you, and also to tender you my services in the future, to aid you in this important work. All the forces that have been discovered for the benefit of humanity, in future, instead of being taken hold of by monopolies, will be utilized and applied by the government for the general good of humanity. Each individual believing that he, or she, has a free will of their own, will freely contribute their mite to the sustenance of this great power. How beautiful is the scene that comes before me. Every home seems to be sending out an essence of joy—every heart feels and knows that the future holds no sore distress for it, but tends to create a condition so perfect, that the exclamation of the human soul is, "it is a condition of universal joy." Progressive men and women will adhere to the homely and natural, and come into the condition of which I am speaking; and when that time arrives we will walk by your side, and the old and the young, will, each one, be a joy to the other; and men and women will not be burdens to one another, but aids in the great work of life. Let me give you hope, courage and strength for the future. To-day I stand before you as Martin Van Buren.

JIM GRAY ALIAS JIM CROW.  
(Nockamixon, Penna.)

No you won't. Don't talk that way in my presence, if you please. [This was said to a person in the circle, who said, "Before the times comes," that previous spirit predicted was coming, "he would be in heaven."] Did you ever hear of a place called Nockamixon? [No, where is that?] It is in Bucks county. You are pretty dumb, if you don't know. My name was Jim Gray, but they called me Jim Crow. I just came in here because I follow such men as talk big. I am real, that's me. I used to sing hymns and go to church, but I have not found anything that satisfied me, since I got out of the body, like that. I am not looking for Jesus Christ since I came here. I am looking for something to make me comfortable. Ques. Did you not meet your folks over there, and have the good times you used to have in the church? Ans. They tried me, but I had suffered too long; they couldn't fool me. Ques. What did the preachers tell you? Ans. They told me that I must have faith, or I never could reach heaven; but I stopped there, and now they call me Jim Crow worse than ever. There is a good deal of difference between people, ain't there? [Yes, it takes a good many kinds to make up a world.]

ADAM MAC KEON.  
(Edinburgh, Scotland.)

There comes to me over the waves of time, a note of what men ought to be; when, to me, there seems to be one eternal motion leading life's children into some dark abyss; and, when the soul seems to be shivering in its misery—when not a ray of light seems to penetrate the darkness—it holds itself so still that its own power begins to act, and it rises up in its strength, and battles with the darkness and gloom that surrounds it. This gives to me a thought, that when the waves of life roll on, no one can look back with fear and say my labor is not done. For out of darkness the light rises, and the power of life grows strong; and you will learn life's forces before life's journey is done. Come with me, and look beyond and see the silent messengers waving their hands, each one striving in their feeble way to give you a thought that will bring joy to your souls. We are working to-day in apparent darkness, and trying to lift out from the sea of time all that holds the soul down to dark despair. By working and using the forces we possess, soon we will be able to control and do our best. To-day you are infants, and the powers who use you have not learned to mould every thought at their will; but as time rolls on, each wave that strikes the shore will give strength to you that will live in eternity. To say that we work and experiment here, is nothing more than you have heard before; but as time glides swiftly by, our power is gaining, and our strength is going to make this work full and complete. Give my name as Adam MacKeon, of Edinburgh, Scotland. Ques. Were you a writer? Ans. I thought I was, but I find I was not. I have not conveyed my thoughts as I desired, simply from not knowing how to use this organization as I did my own.

ACHSA SPRAGUE.  
(A Distinguished Medium and Lecturer.)

FRIENDS:—I approach you this morning with the desire to reach many minds, and to make an effort to give them some idea of the great work that is being done within these four walls; so that they may exert themselves to give humanity an opportunity of learning from this paper the important truth of immortality. Men have died and been buried, and their souls have arisen to the condition of life that is so real, and seems to partake so much of the old that it is impossible for some to become aware of their spiritual existence. The mighty power that moves and controls individual life seems to bring its forces in the direction of knowledge; and it is only through a

correct understanding of things that men and women can eventually throw off the yoke of care and misery. I ask you, each and all, to struggle to put the truth before the people, that men need not seek their closets to pray to an unseen God; nor women to bow down in fear and trembling for fear of the vengeance of that power that brought them into existence; that each soul may learn, that in, around, and about them, all invisible forces are working and using the power to bring men and women into a condition of happiness. Ages have rolled by, and it is only a few years since the light of truth has dawned upon men. Men always felt that there was a place beyond this physical life, where there would be a condition of either happiness or misery. But perfect knowledge did not come to them until a few years ago; and it has been the means of lifting up many broken hearts, and given weary wives and mothers some hope for the future. The grave does not swallow all of you, but the living motive power exists and exerts an influence over individuals still inhabiting the physical organization; and your lives are so completely blended with ours that it seems as if there was no such thing as death—no such thing as the grave—for man lives, and proves to the world that he retains his identity, and works on in life's journey, adding little by little unto his store, making, as time rolls on, a condition so complete that envy, hatred and distrust does not find a dwelling place in his spirit. You, from necessity, are in a condition to protect yourselves, and working to make your own homes bright and comfortable. Many of you forget that others are like yourselves, but circumstances, perhaps, are not as favorable for them as for you. Out of your abundance, clothe the naked and feed the hungry. Give every human soul a knowledge that there is love and sympathy existing in each one, for it makes life's journey one of happiness and joy. I have worked striving in my feeble way to give food to the hungry and strength to the weary; but to-day I return among brothers and sisters to say to you: cease not your labors—cease not—but work night and day that the truth may reach every home; and every heart be made to know that that power which creates all, and brings each one into existence, has made a condition for its complete perfection or complete joy. Tell every soul that has suffered—tell every heart bowed down in humility, that there is a force which, in their sorrow, they are not shown until the change called death comes. Brother, I greet you this morning with a sense of such deep reverence, that I am unable to give utterance to what I feel towards you, seeing you struggle for the confirmation of what angels or living friends can add to your comfort. Rest assured that there are millions watching—knowing that it is only through your labor, they can gain power to work out their lives as their souls desire. And in coming here, I am in full sympathy with you. I know what your experiences are with men, and yet I feel that to dwell and work with you would be joy almost as great as the one I possess. Before I lose complete control I will give you my name—Achsa Sprague.

TIMOTHY HANCE,  
(Of Philadelphia.)

I have a few remarks to make before we close this seance. When I first undertook to investigate the subject of Spiritualism, I was amazed, sometimes, at the evidence that was piled up before me without my scarcely knowing how or in what manner it originated. With close study, I soon learned to recognize my friends, and to drink in from the lips of the medium, many of the truths they uttered. And, to-day, I come to you holding the same relation to you, as they did to me then. And I find that the truth is not half learned; that you have only learned the first letter of the alphabet, and that not perfectly; and the future holds many revelations, that will educate the mind so thoroughly, that it will be impossible for man to work his own destruction as he has done heretofore. I am not able to tarry long with you, for the power is nearly exhausted; but feeling a desire to give an expression of sympathy in your work, I approach you for a few moments, asking you to have a little patience, when the way will become bright and clear to you. The sorrows of the past certainly will become a joy in the future. Individuals are not forgotten in their immediate works. They are looked to and cared for with sympathy and love. We think you, as individuals, can understand this. Some occasionally feel sympathy, but not understanding its import, they become lost in their impressions. The future holds harvests that you cannot realize now, while you are burrowing up the soil in efforts to prepare for them. Timothy Hance of Philadelphia.

#### MAGNETISM—HOW THE ANGELS VIEW IT.

BY J. H. MENDENHALL.

BRO. ROBERTS:—I believe I have never asked for space in the columns of MIND AND MATTER, providing you have on hand a full supply of better things from your army of excellent contributors; so, what I may now offer, as on former occasions, is subject to your discretion as regards its publicity through your journal—the best spiritual organ in the world. From the numerous friendly letters I have received of late from ladies and gentlemen with whom I have no personal acquaintance; and the many notices taken of my contributions in MIND AND MATTER by yourself and able correspondents, I am led to believe that a deep and lasting interest has been awakened in the minds of an intelligent class on the subject of magnetism, as being one of the fundamental principles in regulating the life forces in Nature, and for the establishing of a true and correct system of therapeutics throughout the land. And right here allow me to express my heartfelt thanks for the many kindly expressions of those who have taken such deep interest in the truths heretofore given through the pen of your very humble correspondent. But for further notice of this truly interesting subject, I want to refer to some facts which go to show that not less than mortals are the angels interested in the promulgation of the grand and glorious truths touching the subject of magnetism. Indeed, it looks as though the hour had come when the angel world were just ready to unite their voices with our own earnest efforts in defence of the cause of Truth in this special phase, so long sneered and scoffed at by the masses of unthinking minds. But to the point.

It will be remembered that the main points of dispute in the recent discussion between my friend Dr. Fahnestock and myself, on this subject, were, 1st, the realness of magnetism as a sub-

stance—an entity or force in Nature; and 2nd, its application as a remedial agent in the curative art; I affirming the denying. It is true, that in discussing principles, or what are called occult forces, of whose real entities we cannot speak from ocular demonstration, it is sometimes difficult to establish our claims as we would desire; and magnetism being one of this class of forces, so closely allied to itself, I felt my own inability to do the subject justice, as expressed in the concluding remarks in my last paper on this subject; hence I submitted the question to those more able than myself, for solution; though little did I expect that the Immortals were so ready to take up the threads of discourse where I had left off. But it seems they were; and knowing as I do, that the keen perceptive powers of the grand old philosophers who have thrown off the material casement (so intercepting to the rays of truth), now look out from the world of causes, are so far more reaching and penetrating into Nature's arcana than is mortal ken. I am proud to be able to draw so extensively from their standpoint of wisdom, arguments so corroborative of the truths I endeavored to establish in my series of efforts upon this subject. And now, in bringing to the front my proper array of facts from this superior source of light, I will first introduce a few brief, though potent declarations, so *apropos*, as coming from the angel world through the organism of that grand and useful medium, Mrs. Cora L. V. Richmond. I copy from Mr. C. R. Miller's *Psychometric Circular* for September, 1882, which I received from some unknown friend through the same mail that brought me MIND AND MATTER containing my last paper on this subject.

One of the highly exalted band of spirits controlling the organism of this noble woman and useful medium, when discoursing on "The planets, their material and spiritual influences, and relations to earth and to one another," alludes to magnetism in the following pointed language, to-wit: "At the present time the sun, the luminous and magnetic centre of the solar system is seen to be at a vast distance from the planets, and from the outward planet such a distance as almost to preclude the possibility, so far as your imagination goes, to determine the influence of the sun's rays, or the influence of the magnetic power of sunlight upon it; as, for instance, Neptune." Again: after speaking on the manner of the formation of planets as the offspring of the sun, this same spirit philosopher continues: "When the entire number shall be formed that it is possible to form, or that is intended in a system, then the sun will have given off, will have been depleted of all the magnetic life that is possible to be spared, no more planets can be formed, the outward will have begun to wane, and the next and next, till finally those waning planets, like deserted ships, will become the prey of other and newer systems, and their substance be gradually absorbed." Again: "These receding waves of formation of results—this gradual encroaching life that preys upon the sun, does not necessarily rob the sun wholly, however, for magnetic force is constantly added." Once more: "The spiritual relationships of planets, and that every planet is not only related by light, by times, by vibrant waves of magnetic power, but by spiritual laws, and that these various stages of unfoldment are the stepping stones of the soul in its immortal pilgrimage, the resting places where the spirit pauses to express itself in matter, to test its power over created things."

Now, I would not detract from the rapture, nor mar the sublimity of soul-aspiration created in the mind of the reader by these grand expressions on the philosophy of world-building, so truthfully and beautifully illustrated in the language of this master mind, by diverting attention therefrom; only that I wish to remind the reader of the close proximity of sentiment and force of argument to that of my own, wherein I remarked that magnetism is one of Nature's subtle agents universally employed in controlling and directing the orderly course of movements throughout the vast immensity of stellar space. But not only does this masterly spirit teacher regard magnetism as a medium for acting force; but as being one of the primary principles of very planetary life itself—a force whose utilization reaches back to the first emergence of matter from universal chaos; and forward to the culmination of spirit formation, as we shall hereafter further show. In the second lecture upon this subject (the planets, their influences and relations) contained in the *Psychometric Circular* for October, the great teacher remarks: "Chains of light bind you to this wonderful orb (Mars), and these vibrations are the pulses through which you receive, constantly, magnetic and spiritual life that quicken you into loftier being." How nearly allied is magnetism, according to this last sentence, to spirit life itself. But again: "Distance from the sun affords additional magnetic and electrical vibrations" (two distinct forces). "Therefore, the further you go away from the sun's rays the more perfect must be the life of the planet, because the sun's rays passed through greater vibrations; and it is the rapidity and number of vibrations that produce everywhere refinement of light in form and color and in the atmosphere surrounding the planet."

Let it be borne in mind that the same law of progressive unfoldment or refinement governing in the life forces of the planetary world, governs the corresponding department in the human kingdom. Hence, as the increase of refinement in the magnetism and kindred forces in planetary life, is in geometrical ratio as regards their distance from the sun, so we may expect to find the increase of refinement in the magnetic forces of human life as we compute its moral distance from planetary life. In other words, magnetism, like all other forces, is under the law of gradation. For instance, magnetic life in the vegetable kingdom is as much superior in quality to the magnetism of the mineral kingdom as the first mentioned as a kingdom is removed from universal chaos. That of the animal kingdom likewise sublimated, in a corresponding ratio over that of the vegetable; and human magnetism still farther advanced in fineness of quality as the human kingdom is removed morally from the animal kingdom. How inconceivably refined and potent then must be the magnetic life-forces wielded by the spirit world, and which serve as the medium for communicating thought and intelligence.

Recapitulation: In this brief array of facts gleaned from the intelligences of the mortal spheres, we see, first, that magnetism is declared to be a real entity. Second, that it permeates universal space. Thirdly, that it is graded in point of quality or fineness in proportion as it is removed through evolution from primeval chaos, thus adapting itself to the sphere of its occupancy as the ready agent and co-worker in the up-build-

ing of great Nature. Fourthly, that so closely allied is it to spirit and intelligence, that it is regarded as possessing living power, and serves as a communicating link between mind and the cruder forces in Nature, thus blending, as it were, the material and spiritual worlds.

In our next we shall speak of this grand element of force more especially as regards its connection with the life and will force of man, as taught in the higher spheres.

Unionport, Indiana.

#### An Interesting Event.

WATERVLIET CENTRE, N. Y., Dec. 19, 1882.

BROTHER ROBERTS:—While in Troy, yesterday, I called, as I am wont to do to see my friends, Mr. Mason, and his dear companion, Mrs. Hattie C. Mason, (whom you will remember having met at "Sunshine" Cottage, Montague Street, Lake Pleasant, the last Summer. As I went in, she had just finished writing the enclosed beautiful poem, under the inspiration of what purported to be your daughter. The inspiration had scarcely left her as I entered. I don't know that she intended sending it to you, as she is rather too distrustful of her gifts at times; I prevailed on her, however, to furnish me with a copy, as I thought it could not fail to interest your readers, as well as yourself personally.

I also append a short psychometric reading by her. I picked up a small piece of an Indian arrow-head on my place, and wrapped it up snugly in paper, and had been waiting an opportunity for some time, to hand it to her, which I did on a previous occasion. Taking the paper in her hand she said: "I get a strong influence from both spheres—both earth and spirit life—an Indian chief. And I see a nice cold spring of water near where this was found." This was the fact. Then followed a splendid poem of some length; but unfortunately but one verse could be recalled. She said: "I hear these words."

"We have left this plane of worldly strife,  
For the ever-green shores of immortal life,  
While back to you mortals we often come,  
Bringing fresh laurels from our summer home.

I am pleased to add, that I have been acquainted with brother and sister Mason, for some time. I consider her a very honest and reliable test medium.

Yours for truth,

SAMUEL MCCLEARY.

To J. M. ROBERTS,  
Editor of MIND AND MATTER.  
Through Mrs. Hattie C. Mason, Medium.

Father dear, the light is nearing,  
And the goal for which you've prayed;  
In the distance fast appearing,  
Compensation—full and staid.

And the love-light of the ages,  
Dawning brightly on your view—  
Blending past and present pages—  
Inspiration, old and new.

Oh, dear father, light is dawning  
Round your pathway here on earth;  
And loving angel hands returning  
Point you to a holier birth.

There to reap the full fruition,  
Of the good you've done while here;  
What though persecutions grieve you—  
"Twill be righted" "over there."

And, you will not mind the conflicts,  
Or the suffering borne below—  
When your feet have reached the portal  
Where we all, our own shall know.

There in joy to live forever—  
There new light and love to find,  
With kindred souls that nought can sever  
Throughout the coming endless time.

Good cheer! good cheer! we're ever near  
And will be till the dawning,  
Of that glad day, so bright and clear,  
When we greet you in the morning.

Lovingly your daughter,  
LILLIE."

It is but justice to Mrs. Mason to say, that while at Lake Pleasant, in August last, we had two sittings with her, the result of which convinced us that she is a medium of rare excellence, and capable of infinite usefulness in that department of human effort. She is one of the very few mediums through whom our spirit father has been able to communicate with us, and the perfection of his control of her was, to us, a matter of astonishment. In earth life he was a man of great physical and mental power, and possessed almost exhaustless information. He spoke especially of the remarkable mediumistic gifts of Mrs. Mason and of her excellent personal traits of character, and deplored the excessive modesty of Mrs. M. in her hesitancy to place her services as a medium publicly in the hands of her spirit friends. His identity was as absolute to us, as if he had stood before us in visible form. Our spirit kindred, more than a score in number, communicated with us, giving their names, relationship, and by their whole conversation rendering their identity absolute. Mrs. Mason was controlled also by two of the most prominent spirit workers, who in the most eloquent manner, spoke upon the subject connected with the work that had been done, and that which remained to be done; clearly demonstrating that Mrs. Mason's proper place is upon the public stand.

We thank Mrs. Mason for her kindness in bringing us in communication with our angel child, through that loving and encouraging poem; and also Mr. McCleary for his kind interest in the matter.

To those who would know that their spirit friends live and love them still, and can and will return to demonstrate those facts, we would say: Avail yourselves of Mrs. Mason's mediumship. Her address is 276 North Second street, Troy, N. Y.

S. C. Gardner, Des Moines, Iowa, writes: "Dear Sir:—Enclosed please find one dollar for MIND AND MATTER for six months. I have been a reader of your paper from its first number but not a subscriber, and a Spiritualist for 30 years. I think the time has arrived when all true Spiritualists should sustain directly the papers that are battling bravely for the up-building of Spiritualism, and the protection of the chosen instruments of the spirit world. And that no patronage whatever should be extended to the slimy, jesuitical, fraud hunting press, as represented by the R.P. Journal of Chicago."



(Continued from the Eighth Page.)

and which caused him to be accused of magic. The protection of powerful friends did not prevent him from being cast into the prisons of Brussels. After a year's imprisonment, he went to Cologne, the bishop of which city had received the dedication of his *Occult Philosophy*, and was bold enough to return to France with the intention of establishing himself at Lyon; but hardly had he reached that city, when he was arrested for having written against the queen's mother. On leaving prison he went to Grenoble, there to end his stormy career, in a hospital, in 1533, at the age of forty-seven years, or, according to some authors, at Lyon, in 1534. He had spoken in warm terms of regard of Luther and Melancthon, but he never publicly professed the reformed religion, and was a Catholic, as much as a man could be who distributed receipts for compounding perfumes, magical talismans, etc. His portrait is found in the *Icones* of Reusner, and in the frontispiece of several of his writings.

We will cite a passage from the *Lives of the Necromancers*, by William Godwin, New York, 1835. One of many extravagant stories related of the wonderful doings of Cornelius Agrippa is as follows:

"The first of the stories I am about to relate is chiefly interesting, inasmuch as it is connected with the history of one of the most illustrious ornaments of our early English poetry, Henry Howard, earl of Surrey, who suffered death at the close of the reign of Henry VIII. The earl of Surrey, we are told, became acquainted with Cornelius Agrippa at the court of John George, elector of Saxony. On this occasion were present, besides the English nobleman, Erasmus, and many other persons eminent in the republic of letters. These persons showed themselves enamored of the reports that had been spread of Agrippa, and desired him before the elector to exhibit something memorable. One entreated him to call up Plautus, and show him as he appeared in garb and countenance when he ground corn in the mill. Another before all things desired to see Ovid. But Erasmus earnestly requested to behold Tully in the act of delivering his oration in defence of Roscius. This proposal carried the most votes. And, after marshalling the concourse of spectators, Tully appeared at the command of Agrippa, and from the rostrum pronounced the oration, precisely in the words in which it had been handed down to us, 'with such astonishing animation, so fervent an exaltation of spirit, and such soul-stirring gestures, that all the persons present were ready, like the Romans of old, to pronounce his client innocent of every charge that had been brought against him.' The story adds, that, when Sir Thomas More was at the same place, Agrippa showed him the whole destruction of Troy in a dream. To Thomas Lord Cromwell he exhibited King Henry VIII and all his lords hunting in his forest at Windsor. To Charles V. he showed David, Solomon, Gideon, and the rest, with the Nine Worthies in their habits and similitude, as they lived."

After giving many traditions of this kind, all tending to show that Agrippa was a medium for spirit materializations, as well as other spirit manifestations, Godwin concludes as follows:

"Without believing, however, any of the tales of the magic practices of Cornelius Agrippa, and even perhaps without supposing that he seriously pretended to such acts, we are here presented with a striking picture of the temper and credulity of the times in which they lived. We plainly see, from the contemporary evidence of Wierus, that such things were believed of him by his neighbors; and at that period it was sufficiently common for any man of deep study, or reclusé habits, and certain sententious and magisterial air, to undergo these imputations. It is more than probable that Agrippa was willing, by general silence and mystery, to give encouragement to the wonder of the vulgar mind. He was flattered by the terror and awe which his appearance inspired. He did not wish to come down to the ordinary level. And if to this we add his pursuits of alchemy and astrology, with the formidable and various apparatus supposed to be required in these pursuits, we shall no longer wonder at the results which followed. He loved to wander on the brink of danger, and was contented to take his chance of being molested, rather than not possess that ascendancy over the ordinary race of mankind which was evidently gratifying to his vanity."

After three hundred and fifty years in spirit life, Cornelius Agrippa comes back to earth and testifies that, not only was he a medium for spirit manifestations, but one who was versed and learned in all the facts of spirit communion with mortals from the earliest trace of religious institutions, and the practicing of mediumistic gifts by the priesthoods of all religions, ancient and modern. Thus are the most important and instructive facts of history being set before the eyes of mankind in their true light by these returning spirit mediums and sages of the past. Extraordinary must have been the mediumistic powers of Agrippa, when the exercise of them were sought for by the mightiest rulers and most learned men of his time. We are proud to be deemed worthy of being the means of giving these truly wonderful and invaluable revelations to our fellow mortals; and to be recognized by these learned and advanced spirits as their co-laborer in the cause of truth.

#### Bible Stories.

NEW ORLEANS, NOV. 20, 1882.

J. M. ROBERTS—Dear Brother:—Being desirous of publishing Bible Stories No. 1, (which appeared in the *Medium's Friend*) in pamphlet form, and lacking the means to accomplish that object, I hereby request that you would subscribe thereto; said subscription to be repaid in books, which can be sold or presented to friends.

"Hoping that our Bible Stories will do valiant service in the cause of Truth, helping to overthrow the 'Fortress of Error' wherein priestcraft, aided by superstition and ignorance has for centuries confined the human mind, we dedicate them to the Liberal Public asking only a careful and candid reading thereof." THE AUTHOR.

The price in paper will be about 60 cents. If requested, a number will be bound in cloth. Please address, Jas. H. Young, 318 Liberty street.

#### Call For a Convention.

The Vermont State Spiritualist Association will hold a Quarterly Convention, in the Town Hall at Brattleboro, on Friday, Saturday and Sunday, January 12th, 13th, and 14th, 1883.

Mr. Cephas B. Lynn, the popular platform orator, will be present on Friday and Saturday, only, he having been previously engaged to speak in Providence, on Sunday.

Mr. Edgar W. Emerson of Manchester, N. H., and Mrs. Gertrude B. Howard, of Wallingford, Vt., test-mediums, will give public seances.

Mrs. Sarah A. Wiley, of Rockingham, Mrs. Lizzie S. Manchester of W. Randolph, Mrs. Emma L. Paul, of Stowe, Mrs. Fannie Davis Smith, of Brandon, Mrs. Abbie W. Crockett, of Duxbury, and Mr. Albert E. Stanley, of Leicester, will be present, and other able speakers and mediums are expected.

Good music will be furnished by the citizens of Brattleboro; and the usual courtesy extended by railroads.

Board at the American and Brattleboro Houses \$1.00 per day, and all due arrangements matured to make this one of the best conventions ever held in the State.

CHARLES THOMPSON, Sec.  
St. Albans, Vt.

#### E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

#### A General Offer.

For the good of the cause; benefit of the suffering and spread of spiritual light and knowledge. Any one subscribing for MIND AND MATTER, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor.) We also give free use of hall, seance rooms, instruments, papers, etc., to lecturers, mediums, and investigators.

Address, or apply to,  
PROF. J. B. CAMPBELL, M. D., V. D.,  
Pres't. American Health College,  
Fairmount, Cincinnati, O.

#### Another Generous Offer.

Any person sending me a subscription for "MIND AND MATTER" for one year, and two dollars and four three cent stamps, I will treat them for one month, sending diagnosis and whatever remedies are required, free of charge. Address,  
PROF. J. J. HUBER, Box 262,  
Atlanta, Georgia.

#### Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.  
Maquoketa, Iowa.] DR. A. B. DOBSON.

#### Spirit Remedies.

Editor Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for one dollar and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free. This offer to hold good for one year.

Yours truly,  
FRANK T. RIPLEY,  
824 N. Penn St., Indianapolis Ind.

NOTICE.—A widow lady—good housekeeper—wants good home in country, with Spiritualists. Address,  
Mrs. W. Y. PRESTON,  
Station D, New York City.

#### Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alternative they are perfect. They are a good Tonic to tone up the system.

Mrs. Sarah B. Mode, Modena, Pa.  
" Maria Bayley, Yardleyville, Pa.  
" Kate Bayley, Ocean City, N. J.  
" Joseph Willard, 1620 South St., Philada.  
" Cordelia Myers, 1702 Brown St., Philada.  
" L. J. Walters, 732 Parrish St., Philada.  
" Mary Ellen Van Kirk, 1702 Brown St.  
" Ann Heasley, 957 Buttonwood, Philada.  
Mr. Sam'l Bayley, 2721 Cambridge St., Phila.  
Mr. J. Willard, 1620 South St., Philada.

We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

#### Medium's Home Association.

Owing to the failure to receive the amount (\$5,000) necessary to commence operations in connection with the serious illness of its president, Mr. Geo. Kall, it has been determined to turn over all cash subscriptions of the Medium's Home Association, to the Children's Progressive Lyceum of Cincinnati, Ohio. Subscribers who object to this disposition of their subscriptions, can receive the same by addressing the Secretary.

CHAS. S. KINSEY,  
125 Hopkins St., Cincinnati, O.

#### Special Notices.

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

Dr. J. H. RHODES, clairvoyant Physician, has removed from 503 North 8th street to 729 Noble street, Philadelphia, Pa.

J. W. FLETCHER, the renowned Trance and Business medium can be consulted every day but Saturday, at No. 50 W. 12th st., N. Y. city.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

CHARLES G. PAGE, 338 W. Randolph St., Chicago, Ill., gives public seances Sunday, Wednesday and Friday evenings. Private sittings daily.

MRS. ANNA KIMBALL is for the present located in Peoria, Ill., lecturing for the society there. Her address is in care of I. G. Phenix, Peoria, Ill.

DR. ANNER RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity.

A. W. S. ROTHERMEL, contemplates making a Southern tour shortly, and any parties desiring to make arrangements with him can address him for a short time at No. 111 Myrtle st., Brooklyn, N. Y.

FRANK T. RIPLEY, 824 N. Penn St., Indianapolis, Ind., wishes calls to lecture and give platform tests. Also, to hold developing circles every evening except Sundays, in Ohio, Indiana and Illinois.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the Watchman, 993 W. Polk street; also on Sunday at Union Park Hall, 517 West Madison street, Chicago, Illinois.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.45 A. M.

DR. H. F. BUNGARDT has dissolved his business connections with Dr. Sour, and will hereafter conduct the business of the office personally. All communications must be addressed to Dr. H. F. Bungardt, 16 E. 7th street, Kansas City, Mo.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.) now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1320 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

Mrs. S. E. BROWELL, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings daily.

To our German friends who can not read English and desire a German Spiritual publication, we would recommend the *Sprechsaal Waageplatz N. S.*, Leipzig, Germany. All communications to the above address will no doubt meet with prompt attention.

Mrs. DR. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, in connection with Dr. Jennings. Circles every Friday evening.

NOTICE.—To those afflicted with Chronic Diarrhea or Bowel complaint of any kind, no matter how long standing, I will send by mail, with full directions, a positive cure, on receipt of \$1.00 and two 3 ct. stamps. It is purely vegetable—has cured hundreds. Address, Dr. J. W. Woodworth, Vicksburg, Miss.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

RALPH J. SHEAR informs us that he will hold seances at his parlors, 217 Harrison ave., Boston, Mass., every Sunday and Thursday evenings, at 8 o'clock sharp. He is also ready for engagements in the city or vicinity, on application. Mediums can engage his parlors for business any other evenings or afternoons, on application to him at 217 Harrison ave., Boston; Mass.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

The Rosicrucians hold outside circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

The Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Frohisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October: J. Wm. Fletcher for December, who will give tests of spirit presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Prest.

We are informed that J. W. VanNamee, M. D., is rapidly recovering from his long and serious illness and has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address him at that place. The Doctor wishes to publicly tender his thanks to all who in any way aided him in his illness, either by expressions of sympathy, or by more substantial tokens of regard. Address J. W. VanNamee, M. D., Guilford, Conn.

#### Fever and Ague.

SURE CURE—NO MERCURY—NO QUININE. Sent by Express to any part of the country. \$3.00 per bottle. Address,  
H. H. CRESS,  
713 Sansom Street, Philadelphia, Pa.

#### PHILADELPHIA MEDIUMS.

A. James, Trance, Test and Medical Medium. Sittings daily to persons or to letters, at 1525 Canaan street, near 12th and Jefferson. Test and Business Sittings, \$1.00. Medical Sittings, with Remedy, \$2.00. State age, complexion and symptoms.

525 South Eleventh St.—Business, Test and Developing circles. Psychometric Readings and Private Sittings. See advertisement.

Mrs. C. V. Hutchinson, Independent Slate Writing and Clairvoyant Medium, 303 North Front Street, Camden, New Jersey.

Mrs. M. MacBride, Sittings daily. No. 2424 Turner Street, above Oxford Street, Philadelphia.

Mrs. J. Wiley, Magnetic Healer, 1228 Vine street, cures by laying on of hands. Office hours, 9 a. m. to 12 m. and 2 to 5 p. m.

Dr. B. F. Brown, Magnetic Healer. Treats patients at their residences and also at his rooms, 252 Franklin St., Philadelphia, Pa. Treatment for obsession a specialty.

Mrs. A. M. Glading, clairvoyant and trance medium. Diseases diagnosed by lock of hair. Public circles every Wednesday evening at 8 o'clock. Consultations daily, No. 1710 Francis street.

Mrs. A. C. Faust, 936 North Thirteenth street, Trance, Test and Business Medium. Letters answered from a distance. Fee for letters \$1 and two 3-ct. stamps.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2128 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 1005 B, Tenth Street.

Mrs. Mary A. Nueneman, M. D., Clairvoyant and Magnetic Healer. Treatments given free on every Saturday between the hours of 2 and 4 o'clock. 1121 North Fourth St. Office hours from 7 to 11 A. M. and 4 to 8 P. M. Patients taken to board and every care and attention furnished reasonably.

Lydia J. Walters, Clairvoyant, Clairvoyant and Test Writing Medium, No. 729 Noble street, Philadelphia. Circles Wednesday and Friday evenings. Sittings daily. 50 cents.

Mrs. Lamb, Trance, Test and Business Medium; rear 934 New Market Street. Sittings daily.

Mrs. George, Business and Test Medium. For Communications by letter, enclose one dollar and one three-cent stamp. Circles by engagement only. 680 North 11th Street, Philadelphia, Pa.

Mrs. J. A. Dempsey, 1324 South Sixth street, Trance Test Medium. Circles Monday, Wednesday and Friday evenings. Sittings daily.

Lizzie Mingle, Test and Business Medium, 1415 Howard Street. Sittings daily.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 601 N. 13th St. 3 doors below Fairmount Av. Select seances every Tuesday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. Margaret Clements, Clairvoyant and Trance Medium, 1205 Bainbridge St. Sittings daily.

Mrs. N. J. Seife, magnetic and electric, business, developing and test medium. Treats all diseases of Mind and Body—both acute and chronic. Will call at residence if desired. Classes for Development, Tuesday, Thursday and Saturday Evenings. Fee 25 cents. No. 814 South Ninth street, Philadelphia.

CANCERS cured without extirpation, pain or recurrence. Nervous and chronic diseases successfully treated by the RUTLEY MEDICINE CO., 426 North Eighth St., Philada.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street, Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Dr. Rozilana T. Rex, Healing and Test Medium 614 Locust street. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-ct. stamps.

Margaret H. Taylor, Trance, Test and Business Medium, 1211 Germantown Road. Circles Tuesday and Friday evenings. Private sittings daily.

Magnetic Treatment.—Cancers removed speedily and surely. All affections of the Nerves a specialty. Charges moderate. Consultation free. I. W. Taylor 1217 Germantown Road.

#### PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.







tion has upon those who believe in it. The experience of ages shows that the actions of men are not governed by their beliefs and religious predilections, but by their natural tendencies and surroundings. Spiritualism, accepted merely as a belief, therefore, is as dead and inoperative as any other belief. It is not as a belief that it is to be of any benefit to mortal humanity. It is only as a matter of knowledge, setting the human mind free from all the trammels and limitations of the past, that its influence for good is to be looked for, or realized. The fact that the "Alliance" people cannot get along without "Jesus the Master," shows that Spiritualism has done very little towards making them realize that they are free men and not slaves. If they will read the spirit testimonies that are being printed from week to week in these columns, these people may discover they have a backbone, and can stand up straight without "the Master" to lean upon, as many others have found out who once regarded us as a very bad and dangerous man, when we told them that such was the fact. Let us have a little backbone and self-reliance, if nothing else. It is a good thing to have, as all returning spirits testify. Let us heed the spirits and walk erect. When we do we will find what a mistake has been made by so long crawling as in babyhood upon the floor. Backbone is the need of the hour.

#### BUNDYISM IN A BAD WAY.

More than five years ago by the assassination of S. S. Jones, John C. Bundy, his son-in-law, came into the control of the *R.-P. Journal*. Although prior to that time Bundy had been employed in the office of the *Journal*, in a subordinate capacity, he together with his wife were known to be anything but friendly to the spiritual movement, or to Spiritualists generally. He sought as far as he could to have Mr. Jones make the war upon mediums, which the assassin's bullet at a later day gave him the opportunity to effect, as his wicked purpose. Ever since he became firmly seated in control of the *Journal*, under the pretense that Spiritualism had been rendered odious by the misconduct, dishonesty and corruption prevailing among spiritual media; and that purification and weeding out of mediumship was a necessity, in order that decent people might not be driven out of Spiritualism, and prevented from coming into it; he has lost no opportunity or excuse for assailing mediums, and has persistently done so without regard to decency, common sense, or that prudence which the welfare of the *Journal* demanded.

His attacks have been almost wholly confined to mediums whose reputation as mediums have been unquestionable, and proven beyond all possible doubt. Some of those who have been assailed by him in his insensate and suicidal course have been Henry Bastian, Mrs. Richmond, Mrs. Hardy, Mr. and Mrs. Holmes, Mr. and Mrs. Bliss, Mrs. Pickering, the Eddy brothers, Mr. James, Mr. Mott, Mrs. Markee, Mrs. Stewart, Miss Morgan, Mrs. Sawyer, Mrs. Reynolds, Mrs. Souther, Mrs. Hull, Dr. Sour, Mr. Search, Mr. Shear, Mr. Keeler, Mr. Rothermel, Mr. Powell, Mr. Watkins, Mr. Ackerly, and others equally favorably known as mediums. As his dishonest treatment of these mediums has been shown up in the columns of *MIND AND MATTER*, the only spiritual paper that has stood squarely in defence of those grand mediums, when thus dishonestly assailed, the *Journal* has been dropped by at least ten thousand of its former patrons, who were unwilling to sustain a paper, which, in the name of Spiritualism, was being used to destroy it. While the *Journal* has not succeeded in permanently harming any of the mediums against whom its most malignant and persistent attacks have been made, it has succeeded in keeping hundreds, if not thousands, of good mediums from giving their services publicly to the cause; and has furnished the enemy with the ammunition they have been using against it with such deplorable effect. The consequence has been that such mediumistic charlatans as Bishop, Baldwin, Melvin Fay, the Rev. Waite, and others, who found it more profitable to pander to the prejudices of the enemies of Spiritualism, than to be true to their mediumistic gifts; have gone forth as expositors of Spiritualism, and have grown rich from reaping the crop of fraud and deception, which Col. Bundy and the *Journal* have so industriously sown. This foolish and unprincipled man, and his followers, begin to realize the consequences which have been the result of their suicidal course in the desperate condition to which they have been reduced; and we find them manifesting that realization in many ways.

Encouraged by their continuous cry of fraud against mediums, and of dishonesty and stupidity on the part of Spiritualists who would not acquiesce in their treachery to truth, an unprincipled adventurer and an impudent cheat, calling himself Stuart Cumberland has recently made his appearance from Hengland, declaring that he will help Col. Bundy and his Bundyite followers, out of the slough into which they have floundered, by making good all the falsehoods, slanders, and misrepresentations, which the Bundyite traitors have been hurling at American mediums. This seems to have been more than Bundyism bargained for, as it shows the true nature of this *ism*. Mr. Stuart Cumberland has fallen into the mistake to believe that Bundyism has got such a foothold upon American sentiment that it is no

longer necessary to wear a mask, as to the Bundyites, and he boldly attempts to do that openly which they have been so long doing under a mask of honesty, purity, and sincerity. This has alarmed these traitors as they were never alarmed before, and they therefore set up a howl of feigned indignation at Mr. Stuart Cumberland, who having come all the way from "Hold Hengland" to help them, threatens to expose their treachery. The last number of the *Journal* contains no less than three columns of protest against Cumberland's attempt to crowd the *Journal* into the background as an "exposer" of mediums. Among other things it says:

"The *Journal* has always protested against and denounced the numerous frauds perpetrated in the name and under the guise of Spiritualism and its phenomena. It has not been reserved for any man from England or other foreign country to inaugurate that."

There, Mr. Stuart Cumberland, pack up your duds and go back to "Hold Hengland." Col. Bundy and the *Journal* and their Bundyite following claim a monopoly of the business of exposing mediums in this country; and they will not tolerate any "Henglishman" blatherskite coming over here, and ruining the already starving business of "exposing" mediums. In order to convince Stuart Cumberland that Col. Bundy is only asking what the necessities of his case demand; we will quote a few journalistic straws to show him how the wind blows. We do so from the last issue of the *Journal*, as follows:

"Will not every friend of the *Journal* strive to send us a new list of yearly subscribers during the month."

Again:

"The friends of pure Spiritualism and honest mediumship will evince their interest in the cause by extending the circulation of the *Journal* by all honorable methods."

The terms "pure Spiritualism," "honest mediumship," and "honorable methods," roll from the tongue of Col. Bundy, with about as much unctious as similar cant did from the tongues of Aminadab Slick and Ephraim Smooth. Spiritualists, is it not about time this eternal drawl and whine, should be changed to another tune? It would seem you had so concluded, by the multiplied and protracted repetitions of it, and the manifest lack of appreciation you are showing for it. But not alone is Col. Bundy grunted by the accession of Stuart Cumberland, but one Wm. C. Bowen, one of his Brooklyn contingent, goes after his English rival in the medium-opposing business. In the same number of the *Journal*, is a report of "an address," by S. B. Nichols, Col. Bundy's Brooklyn Sancho Panza, delivered by Bowen before the Bundyite Fraternity, of Brooklyn. Mr. B. among other things said:

"We see it announced in the public press that there has landed on our shores a new importation from England in the person of Mr. Stuart Cumberland. He is said to be very modest and unassuming; but when it is also announced that he has come here to upset Spiritualism, to drive it to the wall, as he proceeds he will find that he has got a good deal of a job upon his hands."

It is very evident that Mr. Bowen has learned a thing or two, and we propose he shall learn a thing or two more. Mr. Bowen has discovered to his satisfaction, that the discrediting of American mediums is not only "a great deal of a job," but one that the whole Bundyite array was not equal to the execution of. He, therefore, does well to hold up that Bundyite failure to scare Cumberland out of the country. But we would remind Mr. Bowen that it is in very bad taste for him to insinuate that Mr. C. is not a very modest and unassuming man, for no better reason than that Cumberland thinks he can accomplish that which Col. Bundy and all his followers have so signally failed to do. Mr. Bowen should know that Mr. Cumberland being "han Henglishman," has a prescriptive right to think himself a bigger man than the whole of Bundyite Yankeeedom. We quote Mr. Bowen further:

"This gentleman (Cumberland) who says he can simulate all kinds of mediumship, did not certainly make much of a show at his dress rehearsal in New York City. He may have convinced the persons present that spirit phenomena is all trick and imposture, but the mass of mankind are not to be imposed upon by such shallow pretenses. We also hear that he by deception and imposition secured the presence of Mrs. Margaret Fox-Kane, at another reception of his, and when the raps came through her medial powers, loud and clear, he said that he could do the same, and the reporters say he did make some faint sounds which he claimed he was able to do with his toe-joints. What a wonderful conclusion! The Buffalo doctors came to the same conclusion thirty-five years ago, and still all through this land in the homes of the poor as well as the rich, the raps would come through the infant babe in the cradle, through young men and maidens, and through hoary age, all proclaiming the presence of loved friends who have passed to the other side. This phenomenon that has baffled the patient investigation of Prof. Mapes, Judge Edmonds, and a long line of honest skeptics and investigators, by one single assertion of this specimen of English cheek is to be swept from the face of history."

Yes, Mr. Bowen, it is "cheek" on the part of this English humbug to undertake to discredit American mediumship, he knowing nothing about it, perhaps, but what he has learned from the Bundyite organ, the *Journal*, and from its English Bundyite contemporaries *Light*, *Psychological Review*, &c., but it is infinitely more unblushing cheek for Col. Bundy, Mr. Bowen, and their class of Spiritualistic pretenders to do the very same thing. Stuart Cumberland would never have had "cheek" enough to undertake any such preposterous enterprise, had not the Bundyites success-

fully deceived him, by their pretense that Bundyism was flourishing, and not on its last legs, as it surely is when the mere appearance of an English impostor throws them into such manifest spasms of fear. Space is valuable to us, but we cannot forego noticing another Bundyite straw thrown to the wind by Mr. Bowen. He says:

"My friends, there are some persons in our great city, and other parts of the country, who claim to be Spiritualists, but never come to the Fraternity" (of Brooklyn) "or know anything of your meetings, or the character of the people who attend here; reading the weekly issues of a nameless sheet," [Mr. Bowen had no stomach for saying *MIND AND MATTER*, being too conscious that his address lacked the manifestation of both mind and matter to a degree that threatened a collapse.—Ed.] "published in Philadelphia, they think you are a set of villainous medium crucifiers; that you have the rack and thumb screws to torture mediums, going about like roaring lions, seeking whom you may devour, when on the contrary, all genuine mediums, public or private, find hearty appreciation and endorsement."

Is not that a pretty confession to make on the part of this Brooklyn mouth-piece of Bundyism. The Brooklyn Fraternity was formed four years ago, Col. Bundy coming all the way from Chicago to put this Brooklyn bantling of his to nurse, with S. B. Nichols as first nurse, and W. C. Bowen as second nurse, and a few notorious Brooklyn medium "exposers" as assistants, as emergencies might arise, to keep life in the poor little deformed thing. For the past four years, S. B. Nichols has been filling the columns of the *R.-P. Journal* and the *Banner of Light*, with his reports of the doings by this Fraternity of Bundyism, and the outcome is this wail from its second nurse for help ere it perishes. If we were as cruel, and heartless, and powerful as Mr. Bowen in his distress imagines us and our paper to be, we would do what we could to keep life in that unfortunate offspring of Bundyism, but we are too merciful for that; and feel that it is true charity to let it die without making an effort to save it. We are consoled at its prospective demise, by recalling the fact that with it will die, the only surviving progeny of Bundyism. May its sire soon follow it, is our merciful prayer.

But as the *Journal* has forced us to notice this Stuart Cumberland, it may not be amiss to introduce him to the American public in his true colors. An individual of that name rendered himself infamous, a year or two ago, in England, by becoming informer upon a healing medium, (a lady whose name we forget) he charging her with being a vagrant and impostor, his associate in the affair, if we remember rightly, being a Doctor Somebody, whose name we also forget. This Cumberland pretending to be sick, called upon the lady medium, and managed to induce her to prescribe a remedy. Having so far succeeded in his dishonest purpose he went away, and lodged a complaint against her. The lady who was well known as a very successful healing medium, was placed under bonds to appear for a hearing. At the time appointed for the hearing, the lady, prostrated by the effects of the outrage perpetrated upon her, was too ill to attend; but upon the sworn representations of Cumberland and his "Medical" associate, the lady was forced from her sick bed, and in a fainting condition carried before the justice. All concerned in the proceedings became ashamed of the affair. The prosecution was abandoned and the lady was fully vindicated. It will, therefore, be seen that Mr. Stuart Cumberland is no common Bundyite, but, like its chief, is in the service if not the pay of the enemies of Spiritualism.

We are sorry to have to make this disclosure at this time, for Mr. Cumberland has really placed American Spiritualists under heavy obligation, in forcing the leaders of Bundyism to lay aside their cloaks and masks, which he has most effectually done, as we have shown. But our first and last duty is to give our readers the truth, and we will do it, hurt whom it may.

#### "TAKE ANY SHAPE BUT THAT," &c.

The *Banner of Light* once in a while does a good thing; and it never did a better thing than when it forced Bronson Murray "to eat the leek" as it has done in relation to M's attempt to injure Mrs. M. M. Hardy. The *Banner* of Dec. 2d said:

"Mrs. Hardy met the usual fate of mediums. \* \* \* at the hands of some of those Spiritualists who are ever quick to suspect and eager to charge fraud. \* \* \* but her adversaries, we believe, never did her justice and her life was embittered by her cruel sufferings under the persecution."

"In such cases after subsequent conclusive reproduction, under test conditions, of the phenomena charged to have been fraudulent, the usual escape of the calumniators is to urge that the medium had been fraudulent on the particular occasion of their alleged 'exposure' however genuine and honest on other occasions before or after. But the poor medium remained wretched in mind ever after \* \* \* her accusers never forgiving her for their own disproved false accusations."

This presentation of the sufferings caused to Mrs. Hardy by her accusers, one of whom was Bronson Murray, has compelled the latter to come out and deny that either himself or any one else in New York, ever charged Mrs. Hardy with fraud. Bronson Murray, however, admits that a company of seven gentlemen and ladies (?) in New York, in the month of March, 1876, over their own signatures, signed to one common paper, insinuating that Mrs. Hardy had practiced fraud in the asserted production of paraffine moulds. Mr. Murray does not seem to be able to

understand that to insinuate that a lady had committed fraud, was infinitely meaner and more intolerable than to make such a charge when it was admittedly groundless. Mr. Murray tries to revive his insinuated slander of Mrs. Hardy as follows. Speaking of grounds for the insinuation of fraud, Mr. M. says, in the last week's *R.-P. Journal*:

"One was that a tuft of dry cotton wool was found to be inside of one of the moulds, which Mrs. Hardy claimed had just been taken from a pail of hot water having paraffine floating on it. Another was that a young woman saw Mrs. Hardy in the act of transferring a paraffine mould from a satchel into a pocket beneath her dress, just as she was going to a seance. A third was that 'a mould' fell from under Mrs. Hardy's dress as she was going to the seance, and broke on the pavement, and that no 'mould' was produced that night at that seance. A fourth was that at a subsequent seance, when 'the mould' was forthcoming from paraffine furnished by the New York seven, that the mould weighed 1½ ounces, while the paraffine which was in the pail suffered no diminution of weight. It was carefully tested on an apothecary's scales by the parties who supplied it—both before and after the alleged removal of 1½ ounces. These and some similar facts were stated, and later sworn to by the seven ladies and gentlemen (?), all earnest Spiritualists who, up to that time, had full faith in Mrs. Hardy, and some of whom were prominent in introducing her to the New York audiences."

Had the *Banner of Light* done what it should have done at the time that outrage was perpetrated upon Mrs. Hardy, we would have been spared the duty which we now fulfil, and Mrs. Hardy would have passed to the spirit life, knowing that she had been fully vindicated against the vile insinuations of "the seven ladies and gentlemen" (?) who were concerned in them. We had had ample personal proof, to know that Mrs. Hardy was a most remarkable medium, and when we read that attack upon her in E. Gerry Brown's, long since defunct swindle, the so-called Spiritual Scientist, and seeing the groundless injustice of it, we wrote a criticism of the statements of "the seven" and sent it to Mr. Hardy, thinking that at his request, the *Banner of Light* people would do Mrs. Hardy the justice to publish it. Mr. Hardy afterward informed me that they refused to do so.

Now what does this revised statement of "the seven" amount to? Some cotton was found inside one of the moulds. Well, say there was. What of that? Who put it there? Certainly not Mrs. Hardy with any intention to deceive. She would hardly have been so stupid as to have done that. If put there to deceive, it was certainly put there by some one else than Mrs. Hardy. It was not pretended that any one confronted Mrs. Hardy with that discovery as would certainly have been done if the finding had been done in good faith, and as it was due to Mrs. Hardy to have done. That cotton allegation is too thin to amount to anything to the prejudice of Mrs. Hardy. Not so, so far as it related to one or more of "the Seven." It is not pretended that all seven had made the discovery, although Mr. Bronson Murray tells us that all seven swore to the finding. If that be true, it shows how ready some people are to swear to anything that suits their purpose. As to the young woman seeing Mrs. Hardy put a paraffine mould in her pocket, even if true, it would amount to nothing. Mrs. Hardy could have made no use of such a mould to deceive anybody, even had she done so. But that she did so with any intention to deceive is hardly likely, or she would not have done so in full view of that young woman. "The Seven," Mr. Murray tells us, swore that that young woman saw Mrs. Hardy do it. How they could do that we cannot very well see. Had they sworn that they were also present with the young woman, and saw Mrs. Hardy do it, they might or might not have sworn to what they knew; but certainly they could not swear to what any one else did or did not see.

That a mould fell from Mrs. Hardy's dress while going to a seance and broke, Mrs. Hardy and, if we remember rightly, Mr. Hardy, both said was false. Mr. Hardy, who was carrying a supply of paraffine for the seance, among which were the moulds obtained at a previous seance, in a loose carpet-bag or hand-bag, dropped one upon the pavement, the fragments of which were picked up, and that was the ground for that part of the alleged sworn statement of the seven. In so far as the allegation that a "mould" was alleged by Mrs. Hardy to have been produced when there was no diminution of the paraffine, it is not pretended that this was done in the presence of Mrs. Hardy, or that she was asked to account for it, and as it was sworn to, as alleged, by seven people, who showed their willingness to swear to anything that any one of them said he or she saw, it is hardly reasonable to give it the least weight as evidence against the integrity of Mrs. Hardy. The fact of the matter was that the whole thing was a concocted "cock and bull" story; gotten up to injure one of the most useful and extraordinary mediums that have labored in the field of Spiritualism; and would not have amounted to anything had the *Banner of Light* done what it ought to have done, ventilated the affair as it deserved.

Mrs. Hardy lived and died a true and faithful medium, and it is in vain for Bronson Murray at this day to try to blacken her memory, by repeating the particulars of the scheme of "the Seven" to injure her. To "the Seven" we would say, "go and sin no more," and you may merit her forgiveness as a spirit.



## EDITORIAL BRIEFS.

A. F. ACKERLY, informs us that he will stop for a while in Indianapolis, Ind., and can be addressed at 63 Harrison St.

As we go to press, Geo. R. Moore sends us word that the *Mediums' Friend* will resume publication December 23d.

Dr. W. L. JACK, of Haverhill, Mass., has given up business for the winter, and is travelling through Georgia and Florida for his health. His present address, is Augusta, Ga.

SUBSCRIBE for the "Freethought Directory," only 25 cts. Each subscriber receives a fine certificate for framing. Address, H. L. Green, Secty. "Freethinkers Assn.," Salamanca, N. Y.

We want all our subscribers to know that our papers are mailed regularly every Thursday before six o'clock, and any failure to be received on time is the fault of the post-office department, and complaints should be made to them for non delivery.

Mrs. SUSIE WILLIS FLETCHER, who has been so dangerously ill for some time past, is but slightly improved, yet there is still hope of her recovery. We earnestly pray for the good and powerful in spirit life to restore her to health and to her glorious work as a wonderfully inspired medium.

Mr. F. O. MATTHEWS holds circles every evening at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

Mrs. CARRIE M. SAWYER, the materializing medium of San Francisco, will start for the East directly after the holidays, and would like to correspond with friends through Michigan and Ohio, as she would stop over at places if desired. Address Mrs. Carrie M. Sawyer, 436 W. Madison street, Chicago, Ill.

Dr. D. J. STANSBURY, informs us that under the direction of his spirit guides, he has made arrangements to remain in Cincinnati, Ohio, during the present month, and can be addressed for business, test seances or medical examinations, till further notice, at 320 West 7th Street, Cincinnati, Ohio.

J. WILLIAM FLETCHER lectures at Frobisher's Hall, N. Y. City, on Sunday evening next. Mr. Fletcher's engagements are as follows: December, New York City; January, Philadelphia; February, Brooklyn; March, Troy; May, Providence, R. I.; June, Stafford, Conn.

PIERRE L. O. A. KEELER, will, this week, remove from East 36th St. Every evening, except Sunday after Christmas, he will hold seances in the light, at 221 West 22d street, New York, having obtained for a time, the spacious parlors of Dr. Henry Slade, at that renowned medium's New York residence. Admission \$1.00.

Dr. WM. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one years subscription to MIND AND MATTER, and one 3-ct. stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

Through the unfair treatment of false friends, Alfred James, the remarkable medium for ancient spirit communications, has been wronged out of property which was essential to his support. We ask the friends who appreciate his usefulness as a medium, to aid him to reinstate himself in his mediumistic work by sending such contributions as they are able to spare for that purpose. We will acknowledge promptly any such remittances sent to this office for him.

We would call the attention of the afflicted to the advertisement of Mrs. C. M. Morrison, of Boston, Mass., (see another column.) Mrs. Morrison, we can recommend personally, as being a remarkable instrument for treating disease, and many hundreds of testimonials could be given of the remarkable cures performed through her. Let the afflicted apply by letter, or in person, to Mrs. C. M. Morrison, Box 2519, Boston, Mass.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

Dr. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing cir-

cles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

MERRY CHRISTMAS.—The season of the year having approached when the Sun of God is about to rise, to again bless us with his golden rays for another year, we feel correspondingly joyous, and according to pagan custom, we wish all our friends a "Merry Christmas." We will so far conform to the pagan rites as to offer up a turkey as a sacrifice offering to the God of Day taking good care to perform our part in the rite by partaking of some of the most savory parts, as in duty bound, in priestly line. Wine libation for this occasion dispensed with. The Christna of the Hindoos and the Apollo of the Greeks, the Hores of the Egyptians and the Jesus of the Roman Catholic Christians, each and all of whose births are celebrated on the same day, the day of the Winter Solstice, when the Sun having descended to the lowest depths of the Hell of Nature (Winter), as if born anew, turns back on his northern journey to redeem the world from darkness, cold, and death.

## To the Patrons and Readers of the "Medium's Friend."

"OUR DUTY IS PLAIN."

WHEREAS, George R. Moore, editor of the *Medium's Friend*, in its issue of December 9th, under the caption of "Our Duty is Plain," charged Anna M. Stewart with fraud,

Therefore, We, her committee, in justice to Mrs. Stewart, offer the following explanation. By way of introduction, and in extenuation to Moore for the wrong and injustice he did, we apologetically say to the reader, Moore is young in years, inexperienced, strongly mediumistic, and in many of his characteristics, we find more of the boy than man, and he belongs to that class of sensitives who are easily controlled by other minds, and automaton like, is made to do their bidding. We further explain, that one W. Harry Powell, a slate writing medium of considerable notoriety,—who is really the responsible party,—came to the city November 27th, secured the confidence of Moore, whose guest he was, and after engineering through the press the infamous article under consideration, left on December 9th. By request of a friend, Anna M. Stewart, prompted by curiosity, tried for, and readily obtained the Powell phase of writing with a pencil improvised and fastened to the ball of the index finger, by spirit power.

George R. Moore was among the first to witness the above phenomenon through Mrs. Stewart's power, and received a message at the time written on paper, with pencil procured as above stated. Contrary to the expressed opinion of ourselves and others that Powell would be pleased to find his phase confirmed by Mrs. Stewart, he flew into a rage, declared that he was the only medium in the world who could produce his speciality, and forthwith, and without stopping to investigate Mrs. Stewart's power, caused a card to be published in a city paper, in which he challenged Mrs. Stewart, under a wager of from one hundred to one thousand dollars, to meet him before the public in a contest of spirit power. Mrs. Stewart and her friends being opposed on general principles to gambling, and more particularly on what the spirits can or cannot do, refused to notice the proposition. To the anxious and honest skeptic, the Powell phase is valuable but to those familiar with the higher manifestations, is of but little import, and but for the charge of fraud preferred first by Powell, and afterward publicly by Moore, against Mrs. Stewart, we should have given it but little attention. To redeem Mrs. Stewart, properly before the public, and relieve her of the above most unjust charge, we introduced a thorough and critical investigation of her power, and do now declare most emphatically and positively, that she can and does under the most crucial test conditions, duplicate the Powell phase, a phenomenon that any honest investigator can have satisfactorily demonstrated free of charge by calling on her.

In conclusion, it is but merited justice to say of Mrs. Stewart, that she has, during our long and intimate relation, extending through a period of ten years, ever proved herself to be, in every relation of life, a true, honest, and noble woman, incapable of committing the act egregiously charged against her by Powell and Moore.

To George R. Moore, we extend sympathy and commiseration, and ask of the friends to treat him with leniency and forgiveness. With sorry and pity we part with him. In behalf of W. Harry Powell, we ask of the angel world, in our closing prayer, to surround him with a better and higher class of spirit influences.

## FENCE HALL COMMITTEE.

I, James Hook, member of the above committee, was present, and in company with Mrs. A. Scofield, Council Bluffs, Iowa, and Miss May Johnson, King's Creek, Ohio, witnessed the writing obtained by Geo. R. Moore, on which the charge of fraud is made by him, and I herewith submit a true statement of what occurred at that sitting, and leave those who want confirmation to correspond with those above referred to. Moore, on entering the seance room, found the above company with Mrs. Stewart in a merry glee, in which he readily took part. Mrs. Stewart, before trying for the pencil, placed the index finger in a playful mood in her mouth, afterward wiped the finger, particularly the ball of the index finger on her dress, no one asking to examine the finger. The closed hand with index finger extended was waved, but not held in the position described by Moore to favor fraud. Before the message was finished the pencil dropped from the fingers, it being of diminutive size, was difficult to find; and apparently to save the time necessarily used in the search, Mrs. Scofield laughingly said to Mrs. Stewart, "Suck your finger and try for another." Mrs. Stewart, in a like mood of laughter, did as told, and readily secured the second pencil, with which the message was finished. On receipt of message, Moore said it was for him and from his

spirit sister, and that he would publish the message in the *Medium's Friend*. The pleasing and elated humor manifested by Moore, on taking leave, led the company to believe that the above message would appear in the *Mediums' Friend* in confirmation of Mrs. Stewart's medial power in its production. To our surprise, Moore, in his report, charged Mrs. Stewart with fraud, based, in part, on having first put her finger in her mouth. To relieve Moore of the above suspicion on which fraud is predicated, and for the benefit of others, it is proper to state that the act is not with Mrs. Stewart a necessity, and she does not practice it, which he would have learned had he properly investigated before making the hasty and false accusation he did, by which he has betrayed confidence and lost his influence, as a journalist, with us. Moore exaggerates in his description of the size and appearance of the pencil seen to drop from the medium's finger. I have not witnessed the phenomenon through Powell's mediumship; but I am told by Mrs. Scofield, who has, that the pencil was in size and its general appearance similar to that used by Powell. I am also told by her and others, that the pencil not unfrequently when writing, drops from his finger. Moore, was made to believe that the Powell mode of obtaining the pencil, was the only way it could be had, and the discrepancy from the belief, encouraged by Powell, that Mrs. Stewart was guilty. The argument hinged on the following:

Powell writes on slate only, the pencil is obtained and the writing is done under his entrancement. Mrs. Stewart writes on both slate and paper, and to do so, she is not necessarily entranced. Moore should have known before sounding his death knell that no two mediums necessarily require the same condition to produce a particular result.

The charge made by Moore that the committee are derelict in their duty, in the investigation of Mrs. Stewart's manifestations, and that they have made her dishonest by flattery, is boyish, and unworthy of notice. We were surprised and shocked to find in the *Mediums' Friend*,—a paper that we warmed into life—the unjust insinuations reflecting against his best and warmest friends, without proper investigation, published by him, announcing in the same issue, that the paper had for a short time suspended, apparently realizing before what his article would do.

JAS. HOOK.

## Cephas B. Lynn Defends Christianity and the Bible.

## Editor of Mind and Matter:

Cephas B. Lynn opened his monthly course of lectures before the First Association of Spiritualists of Philadelphia, on Sunday morning, December 3d. He congratulated them on the improved appearance and comfort of their hall, and alluded tenderly to the loved ones who had passed to spirit life since his last visit to this city, and whom he greatly missed.

He thought, judging from prosperous appearances, that the Association must have had good preaching lately, and what was better, good practice; said he should talk on the general theme of Spiritualism giving us a skeleton, and leaving us to fill out the sermon after we got home. Spoke of the Anniversary of the advent of Modern Spiritualism as a day which should be appropriately observed by Spiritualists everywhere. Said "the spiritual seance is the holy of holies," it can be made a very cheap affair, a very common affair; spiritualism can be left out of it. All of us have dear friends in spirit life, and the seance is the open door between them and ourselves—we should approach it in our best estate, asking our spirit friends to come and baptize us. We should be intelligent co-workers with our spirit friends.

Spiritualism has grown in spite of its enemies, and in spite of its friends; it has been misinterpreted outside and inside; in spite of internecine strife, it has survived and will survive. The best way to keep free from Spiritualism is to have nothing to do with it. With the marvels of spiritual phenomena left out, we have nothing better than the Christians. For a great many years we shall have to affirm that spiritual phenomena do occur, the spiritual philosophy rests upon them. Our great duty as Spiritualists is to develop mediumship. He said, when he first became a medium, he would not drink tea or coffee, or smoke a cigar, and came near going into the grave with dyspepsia; wanted to be an angel right away. He now finds it best to devour plenty of roast beef. Some get to heaven through hygiene, plain diet is their God; others worship a fine library; let each one decide for themselves. There are more Spiritualists in the church than there are outside of it. We are doing picket duty while the main army is in the church; we are doing the hard work, and need to be strong, for a crisis is coming. Abbot says, "all his true faiths have one ground in common, but each had some special element." The special element or distinguishing feature in Spiritualism is the doctrine of present inspiration—communion with the spirit world—in one word, mediumship. As a defective telescope does not destroy the stars nor the science of astronomy, so a defective medium does not destroy the fact of spiritual phenomena. Scientific Spiritualism is the Messiah we are waiting for. We need not expect to escape scorching criticism, we shall get as hard blows as we have given the church.

It is asked of what avail is Modern Spiritualism? There is more evidence of immortality in a genuine spirit rap than in a thousand sermons. We want proof of everything—want external corroboration. If you say you are my friend, and I want to borrow fifty dollars of you, I soon prove your friendship. Such great doubts are settling on the churches that ministers are saying, "great Heaven, if there is anything in this modern Nazarene we had better take it."

Ingersoll, the independent missionary, asks, mockingly for a miracle. (Is the clown to supplant the preacher?) He'll get the marvellous phenomena if he consults the rap, it won't be a miracle, but he will call it so.

Spiritualism has given a greater impetus to mental science than anything which has preceded it. Somnambulism, clairvoyance, and psychometry, in all these it is making great discoveries. Such men as Zoellner, Wallace, Crookes find something in its marvels worthy their profound investigations.

Spiritualism is in the world to save it from Indifferentism, as Materialism has saved it from old superstitions.

The church is beginning to see it has made a mistake. The ministers are getting their salaries doubled, because they tell the people that what they have been teaching them is not true. Frances Power Cobbe said: "Theology is man's thought

about God." Nothing but theology is being destroyed. Human sympathy and aspiration, and not a creed, are what holds the church together. When I hear Christians sneering at the spiritual phenomena, I remember that there would not have been any Christianity but for the spiritual phenomena of the resurrection.

In this country each man is coming to be his own preacher, and all were drifting into Materialism when Spiritualism came to the rescue.

There is as much bigotry in science as there is in theology. Bierchault pleaded not long ago for liberty in a meeting of scientists in Germany.

At this juncture in Spiritualism, we don't expect to create institutions. Your meeting here means progress, not a creed; you are sailing on a yacht, putting in to any port you choose, and staying as long as you choose, and then sailing out again. "This month I shall proclaim immortality; shall wage war against the misinterpretations of the scriptures, and of Jesus life."

MRS. O. F. S.

## Spirit Obsession.

## Editor of Mind and Matter:

Permit me to say a few words, in regard to an article in the last number of MIND AND MATTER, entitled "Spirit Obsession," by Dr. B. F. Brown.

Being somewhat acquainted with that class of spirits, and able to speak from practical experience with them, I deem it my duty to say a few words in regard to the subject. For about two years I was afflicted with obsessing or undeveloped spirits, who were throwing upon me a diseased condition which nearly ruined my health. Being ignorant of the cause of my decline, I consulted physicians of the old school, who pronounced my case lung trouble, kidney disease, general debility, &c., and prescribed accordingly, but affording me very little if any relief.

One evening, while attending a seance in Baltimore, I was advised by the spirit having control of the medium, to visit Dr. B. F. Brown, and allow Dr. Bonney (his spirit control) to treat me. Not being situated so I could see him personally, I enclosed \$1.00 for one of his "pads." After applying it, I found that it possessed great spirit power, for I received shock after shock, and can truly say it proved of great assistance to me, and benefitted me very much.

Afterward, on coming to this city, I called upon Dr. Brown, and was hardly seated in his office, before the spirit of Dr. Bonney took control of him and began describing my symptoms and conditions, and also described the spirit who was throwing this condition upon me. I will here say that this same spirit had been previously described to me by different mediums; but never before had any of them attempted to say for what purpose, or with what motive and intention this spirit was standing behind me, or the relation that he held to me. I can only say, further, that I have been under Dr. Brown's treatment but a few days, and am greatly improved, and on the road to health again. God bless him! May he always be protected and watched over by the higher order of spirits. I write this for the benefit of others who may be in the same condition I was, and advise all such to call on Dr. Brown.

Respectfully;

A. J. BENTLEY,  
209 North 10th St.

PHILA., Dec. 12, 1882.

## Editor of Mind and Matter:

I noticed in your valuable paper of December 9, M. S. 35, an article from Des Moines, headed, "A New Manifestation of Spirit Return," and as you expressed a desire to hear from any similar occurrence elsewhere, and through other mediums, I take the privilege of reporting a private sitting with Dr. B. F. Brown, at his office, 252 Franklin street, Philadelphia. Soon after entering the room, Dr. Bonney, his spirit guide, controlled him, and gave me directions how to place two chairs, within about five feet from a wardrobe that stood on one side of the room, and to open one of the doors, so as to form a dark background, and we should see a materialized spirit. We closed the windows so as to form a twilight darkness. In about fifteen minutes, sitting quietly, our patience was rewarded by good Dr. Bonney presenting himself, about two feet from the door, in full form, standing under an arch composed of red, blue and yellow lights. He then dematerialized, and controlled the medium, and announced that another spirit wished to manifest, if we would sit a little longer, which of course we did. When to the medium's delight and gratification, his darling sister appeared, robed in white, with a blue bow of ribbon at her neck, and to all appearances a beautiful spirit. I was requested to step to the arch, and as I did so she took my hand and held it a few moments, and then took her brother's hand, and dematerialized as we stood gazing at her. Dr. Bonney then controlled the medium, and said, that was only a beginning of what would, in a short time, occur through the medium, and that materialization can and will occur without a cabinet. A few weeks later a gentleman friend and myself, sat with the medium, and received the most gratifying results. The room was filled at times with vapory forms, and some were very distinct. On this occasion the medium's sister materialized, and stepped to the gas and turned it lower, as we had been saying "the light seemed at times to be brighter than at others, when it would be totally obscured as though something was placed over it." She was robed in white, her arm was bare to the elbow, and there was a small white shawl over her head. The gentleman mentioned above, will corroborate this statement. We have sat several times since with the same results. On another occasion, a gentleman, a "stranger," sat with us, and a male spirit materialized in a similar manner. These manifestations are truly wonderful, and Dr. Bonney has promised us more in the near future, and my earnest prayer is that he may gain strength and power to assist the spirits in their work, as he assists suffering mortals in this life. I feel greatly indebted to him for the benefit I have received physically, mentally, and spiritually through the medium, Dr. B. F. Brown.

MRS. M. LOUISE.

L. B. Hunter, Erving, Mass., writes, "Bro. Roberts, I believe my subscription expires with No. 6, Vol. 5, so I hasten to renew lest I miss a number of your ever welcome paper. I should be lost without it. My best thoughts go out to bless you in your earnest and honest endeavors to bless the whole of humanity. May the good angels continue to guide you in truth and righteousness. Enclosed is two dollars for our mutual benefit."







## SPIRIT COMMUNICATION.

ALFRED JAMES, MEDIUM.

December 11th, M. S. 35.

CALANUS.

My salutation shall be; Let us have truth before any gods:

I was, in my day, a member of a planetary school, in which each department took one particular star for its emblem. The star emblem of my department was the star known to you moderns as Orion. There was great dissatisfaction then with the teachings of Brahm and Buddha, and consequently those who were dissatisfied, formed themselves into secret associations of their own, and these became, more scientific materialists, than propagators of morality. We had our circles for intercourse with the spirit-world, but our interviews with the spirits were more of a character to benefit us in this mortal life, than to benefit us when we reach the spirit-life. Indeed, we were of the spirit-materialistic order. Now, in those days no philosopher could enjoy investigation into the secrets of nature, unless he became a warrior, and it was during the intervals between the discharge of his military duties, that all his learning had to be obtained. But, at that time, the Buddhist doctrines were the most generally accepted. In fact, Alexander the Great was himself a Buddhist, but did not agree with that part of the teachings of Buddha relating to war. Religions in my day occupied about the same position they do among moderns. There were all kinds of creeds, schisms, and isms. But the Indian prophets always excited a great deal of contempt amongst other nations on account of the flagellations of their bodies, or self-torture. But the Krishna of India, (called among the Syrians and Phœnicians, Christos) was then understood to be a universal Saviour, and his worship was transferred to Macedonia and spread all through Greece and the Roman Empire, until the days of Apollonius of Tyana, who remodeled it to a certain extent, and from him it was copied by those who came after him. In Alexander the Great's campaign in India, he captured the banners or ensigns bearing the name of Krishna, the god to whom they assigned their victories—the god of conquest—and Alexander had these carried at the head of his forces, to intimidate the Hindoos, whom he knew in their superstitious fear would not fight against their sacred banners. After the death of Alexander, these Hindoo banners consecrated to Krishna, having been carried to Macedonia, were imitated by inscribing the name of Bacchus instead of that of Krishna upon them; but their original meaning was understood by all the learned men of that time. It was in the days of Alexander the Great, that the Hindoo Mythologies and doctrines became intermingled with the mythology and religious doctrines of the Greeks. But I was, as I said in the beginning, a star worshipper, and more in accord with the religion of Zoroaster, in fact, a follower of the blended Indo-Parsaic worship. The only sect now existing whose views and doctrines are anything like mine were, are those of the Parsees of India. The sect that I belonged to knew positively through spirit intercourse, that all men are immortal, and knowing that fact, we made the best of soldiers, because we looked upon death as a birth into a higher life and nobler possibilities, and no man knew this better than Alexander. The principle guide in all his expeditions was his own spirit father (Philip of Macedonia) and Alexander used mediums to summon him from the shades. I was an old man at the time of departing this life, and died of wounds received in battle and not by burning myself up, as has been falsely stated. To have done that, would have been contrary to my religion—self-destruction being considered by us as certain to bring a long and grievous punishment in spirit-life. I have given all that my power of control will admit of at this time. I am Calanus.

[We translate the following account of Calanus from the Biographie Universelle.—Ed.]

"Calanus, one of those philosophers of India whom the Greeks called *gymnosophists*, because they went naked, a very slight inconvenience on the banks of the Ganges. Alexander the Great, desiring to attach to his suite some of these savages, sent the philosopher, Onesicritus, a disciple of Diogenes, to find them, and to bring back with him such of their number as he could tempt with promises of his favor and with presents. Calanus, aged eighty-six years, was the only one who consented to go near the conqueror. Plutarch relates that he called himself *Sphines*, and that the Macedonians called him *Calanus*, because he was accustomed to salute those he met by saying *cala*, which in his language, signified *safety*. This philosopher was bold enough, it is said, to demand of the conqueror of India that he should strip himself naked, in order that he might hear his teachings. He followed Alexander into Persia. One day when Alexander complained of the insurrections and troubles that had broken out in his empire, Calanus threw upon the ground a dried skin, and pressed his foot successively upon the border of it in every part. As he did so the other parts would rise up until finally he placed his foot in the middle of it, when the skin remained equally low at the centre and circumference. He sought in that way to impart his opinion that Alexander could not control all the nations under his rule, except by remaining in the middle of his empire. Calanus, who until then had not known either sickness or infirmities, could not, without inconvenience, undergo the changes of climate and regimen. Not having the courage to suffer, he resolved, according to the doctrine of his sect, to anticipate his last hour by a voluntary death, and prayed the king, who was then at Parsagade (in Persia) to have a funeral pile erected. Alexander not being able to turn him from his design, wished to honor the philosopher with a funeral pomp worthy of a great king. The whole army was drawn up in order of battle, with the elephants in position, on a vast plain. They poured the most precious perfumes over Calanus and the wood of the pile. Calanus was clothed in a purple robe covered with precious stones; rich carpets, vases of gold and silver were given to him. He passed through the town of Parsagade with his head crowned with flowers, singing hymns in the language of the Brahmans, and borne as in triumph through the ranks of the army, he dismounted at the foot of the funeral pile. After having prayed to his ancestors and bathed himself, he cut off a portion of his hair as they shore the crown of the victims, took leave of the Macedonians, and touching them on the

hand, said: 'After having seen Alexander, and lost my health, life has nothing more that interests me. The fire is about to burn away the bonds of my captivity. I am about to ascend to the heavens, and again to see my country. You ought this day to rejoice and give good cheer to the king. I will not bid him adieu, because I will shortly see him at Babylon.' After these parting words which were considered as a prediction (Alexander only survived Calanus a few months), the Indian philosopher distributed to his friends the presents he had received. He mounted with joy the funeral pile, laid down upon the funeral bed and covered his face. Then the flames began to burn, the blowing of trumpets and the cries of the soldiers were heard from every side, with which were mingled the trumpeting of the elephants. It is said that at that moment, Alexander retired weeping and silent into his palace. The assistants groaned with horror on seeing that Calanus, reached by the flames, remained motionless, without making the slightest movement and without giving any sign of pain. According to Diodorus Siculus, his death was differently judged. Some could only see in it the actions of an insane person; others thought that it was the foolish love of vain glory; but several writers, and among them Alexander saw in it a beautiful triumph over pain and death. Alexander having collected the ashes of Calanus, placed them in an urn, retained the principal of his captains and friends at supper, and to honor the India philosopher, he proposed for a prize, a crown of gold, estimated of the value of a talent, to be given to that one of the convivialists who would drink the greatest quantity of wine. This prize was won by Promachus, who swallowed four measures (eighteen to twenty pints) who survived this shameful victory only three days. Forty-one of the other convivialists died from the excess of their drinking, and this was, said Rollin, the worthy close of the spectacle that Calanus had given."

[For twenty-two hundred years, Calanus, the Hindoo philosopher, has been held up to the world as a weak and wicked self-murderer, and Alexander the Great as an accessory to one of the most barbarous acts that was ever committed by a man upon himself; not a word of which allegations can for one moment stand the test of the historical light cast upon his life by the returning spirit of Calanus. The story told by the spirit through the lips of an uneducated man, who, at the moment we are writing this commentary upon his communication, never heard of Calanus or his name, is so consistent with probability, and strongly confirmed by collateral historical facts, that we do not think it can be successfully questioned or impeached.

It is very evident from these fictions of so-called history, that there was a strong bond of regard existing between Alexander and Calanus; which is also shown by the willingness of Calanus to follow him into Persia on his return from India. That Calanus was what the Greeks called a *gymnosophist* is fully borne out by what the spirit says of his religious views and practices. Who were the gymnosophists? We find the following brief description of them. The American Cyclopædia says: "Gymnosophists (Greek *gymnos*, naked, *sophistes* philosopher), a sect of ancient Indian philosophers, so called by the Greeks, because they went naked, or almost naked. They were also called *Brachmanai*, Brahmans. They dwelt in the woods, and lived on the wild products of the earth. They were remarkable for their contempt of death, and practiced suicide by burning. In this way Calanus sacrificed himself at Babylon, in the presence of Alexander the Great, and Xarimarus at Athens, in that of Augustus. The gymnosophists had a great reputation for wisdom and learning. Their most prominent text was the doctrine of the immortality and transmigration of the soul."

On the same subject, Chamber's Encyclopædia says:

"Gymnosophists (i. e., 'naked sages'), the name given by the Greeks to those ancient Hindoo philosophers who lived solitarily in the woods, wore little or no clothing, and addicted themselves to mystical contemplation and the practice of the most rigorous asceticism. Strabo divides them into Brahmans and Samans, the former of whom adhered to the strictest principle of *caste*, while the latter admitted any one into their number, regarding whose character and kindred they were satisfied."

Now if Calanus was a gymnosophist, as he was undoubtedly called by the Macedonians, he was of that division of the Hindoo philosophers whom Strabo designated Samans. His initiation of Alexander into the secret order of which he was an adept, and his requiring that proud and haughty tyrant to remain naked while receiving his teachings, shows that he was not of the Brahmanical branch who refuse to impart their secrets to any one not of their caste. The initiation of the applicant naked, was, no doubt, an emblematical recognition and intimation that the ceremony of initiation was analogous to a new birth of the soul, which from that moment entered upon a new life of light and knowledge. The neophyte or candidate for initiation was regarded as analogous to the new-born infant, ignorant of the wondrous life upon which it has entered and without the protection of shelter and covering. The living in the woods and away from the comforts and luxuries of social life, was no doubt less as a penitential sacrifice than to obtain immunity from the persecution of the Brahman and Buddhist priest-hoods, had those bigoted orders of ecclesiastics discovered the doctrines and teachings that they were secretly giving to those who were seeking knowledge of a spiritualistic nature.

The spirit of Calanus tells us that himself and associates were not satisfied with the teachings of Brahm and Buddha, and formed themselves into associations of their own, in which material science was more their aim than the inculcation

of morality, and that, although like the Brahman and Buddhist priests, they were Spiritualists and held their circles for communion with departed spirits, the information they sought from the latter had relation more to benefiting humanity in the earth-life, than when they should reach the spirit state or life. Calanus, as a spirit, further tells us that these schismatics from Brahmanism and Buddhism, formed themselves into departments or divisions, each one of whom was distinguished from the rest by the stellar emblem it chose for its designation; and the department to which he belonged chose as its emblem Orion. This emblem was indicative of a warlike spirit among those who attached themselves to the schismatic department which was designated by the constellation of the mighty hunter Orion. As a measure of protection these people learned the art of war, their philosophical investigations being limited to such times as they were not engaged in military services. It was natural that Alexander should have sought the instruction of this learned philosopher and soldier, rather than a *gymnosophist* of a less warlike department of these Zoroastrian philosophers. Calanus no doubt leaned strongly to the tenets and doctrines of the reformed Buddhist religion of the Hindoos only differing from the latter in relation to its anti-war or peace teachings, and it was no doubt into this Orionic modification of Buddhism that Calanus initiated the mighty Alexander, the conqueror of the world. Had Alexander lived to return to Macedonia, he would no doubt have sought to establish this modified Buddhism as the religion of the Grecian world. Notwithstanding the early death of Alexander in Persia, the religion of the Hindoos was born by the returning Macedonians into Greece and the Roman states, and continued, for the next three centuries, to modify the Grecian and Roman mythologies. These were still more modified by a further infusion of the Hindoo mythologies, brought into Greece and the Roman Empire, by Apollonius of Tyana, who, having been initiated into the Brahmanical and Buddhist philosophies bore them to Western Asia, Europe and Egypt, where about the time it is said Jesus began his teachings in Judea, he modified and taught them as a new religion throughout the then known civilized world, during the remainder of his long and busy life, he having survived more than one hundred years. Thus the religion of the Hindoo Krishna, the incarnated universal Saviour of India, was preached by Apollonius and his disciples, at the very time, and in the very same countries, when and where, from two to three hundred years afterward, it was the first time said that the Jesus of the Christians had taught an almost identical superstition. The identity of the Hindoo Krishna with the Greek Bacchus is unquestionable to those who have studied the analogies of these mythical personifications of the Sun, the latter being the only Saviour of men, whose beneficent services to the human race have constituted the sole basis of all phases of religious theories and speculations, the Christian religion not excepted, as one may plainly see who, with half an eye open, will examine any calendar of the Roman Catholic or Greek Catholic Christian churches—the only two Christian churches that have ever existed.

There is little doubt but that the protestant schismatic gymnosophists of India were astro-theological spiritualists, such as the spirit of Calanus describes them to have been, and taught mixed Zoroastrian and Hindoo tenets and doctrines, a fact which does not seem to have been sufficiently understood. Spirit intercourse was as well known to the learned Hindoos twenty-two hundred years ago as it is to-day. And the fact now becomes known, for the first time, that the great and terrible Alexander was a Spiritualist, whose guide was the equally great Philip of Macedonia, his father, and that he used mediums to consult his spirit whenever he needed his counsel or assistance. To this fact may be attributed the wonderful confidence displayed by Alexander throughout his unparalleled career.

The spirit Calanus tells us that at a very advanced age he died of wounds received in battle, and did not burn himself as alleged. There is every reason to believe that this statement of the spirit is true. It is hardly likely that Alexander who had taken so much trouble to obtain the teachings of Calanus, who was eighty-six when he first accepted service under Alexander, and who, to profit by his teachings was willing to conform without objection to his, Calanus' requirement that he should listen to him unclothed, would have consented to such a loss of his services.

It is infinitely more probable, and natural to infer that Calanus had died faithfully serving him, and that all that story about the pompous ceremonies that took place, was after his death, and clearly shows the high esteem in which Calanus, the Hindoo philosopher, was held by Alexander. It is equally natural to suppose that Calanus, being a thoroughly informed Spiritualist and fully appreciating the consequences of suicide in spirit life would not for any such absurd and wholly insufficient reasons, as those assigned, have violated so exacting a spiritual law. View this communication of Calanus in any light we may, and it must strike the thoughtful mind not only as substantially true, but wonderfully explanatory of many historical facts of the deepest interest, if not of the greatest importance.

CORNELIUS AGRIPPA.

(A mystic philosopher.)

I SALUTE YOU, SIR:—In my mortal life, I was a mystic philosopher of the 16th century (a designation that implies anything and everything, but which in reality meant nothing more than the astro-theological origin of religion.) Our religion was mapped out on the vault of heaven. That religion was older than Cheops. The only religion that dated further back than it, to my knowledge, was sex worship. But at times in overhauling the dusty manuscripts of the past, I found an astro-theological religion that was known even before the sex worship, among the Assyrians and Chaldeans, and that was snake worship, the snake being what is known to you as the constellation of the Dragon. Those snake worshippers consider the snake as emblematical of the Celestial Dragon. But among them, the three professions of astrologer, priest and physician, of to-day, were at that time combined in one man. Those priests of the snake worshippers were the forerunners of the mediæval mystic philosophers, and their practices were the archetype of modern mysticisms. The latter diverged into two branches of philosophy—white magic and black magic. These represented two phases of Spiritualism. Those mediums who attached themselves to the spirit work of the higher order of spirit intelligences, and served them as mediums, were philosophers of the white magic branch of Spiritualism, and those mediums who worked charms or did evil by the aid of dark spirits, were known as adepts in black magic. And in these two orders of magicians, as they were termed, you have the basic facts of all religions now known to men. On the one side, Spiritualism pure, simple and profitable, and on the other side that kind of Spiritualism that was calculated to advance man's material interests to the detriment of the interests of his neighbors. The priests in early days discovered that they could not hold their followers in check by spiritual benefits alone, and, therefore, attempted by the use of their power, either spiritual or temporal, to confer material benefits upon them of a temporal character, thereby strengthening their priestly domination. As some of these priests had in their day and generation the name of being more pure and holy than others; they did so by magnetizing stones, garments and other articles to protect those who wore them from harm when they were going to war, or away on dangerous journeys. And it was by learning this secret, and becoming developed as mediums, more or less, that we sought by this spiritual gift to obtain a livelihood. We were, however, greatly persecuted, and like our ancient brethren, kept the secret to ourselves. I have thus stated to you what the real nature of white and black magic was. My name was Cornelius Agrippa. Ques. Why have you not, as a spirit, made this disclosure before? Ans. Because the time had not come when it could be accepted or appreciated. Had it been made earlier it would have been as the flashes of heat lightning; in the light of known spirit facts, it will now fall upon the popular ear with the weight of the thunderbolt.

[We translate the following account of Agrippa from the Biographie Universelle.—Ed.]

"Henry-Cornelius de Nettesheim Agrippa, a physician and philosopher, was borne at Cologne on the 14th of September, 1486. Gifted with a strong mind and much erudition, he was of a complaining disposition, and all his writings show the traces of an exacting criticism and bitter satire. Like Paracelsus, his contemporary, with whom he has been associated, he took a pleasure in advancing paradoxes. His career, one half scientific and one half political, was always stormy. He followed from the first, the war party, served seven years in Italy in the army of Maximilian I., and received as a recompense for his valor, the title of *chevalier*. After leaving the army, he studied law, philosophy, medicine and the languages. He went into France in 1500, and was appointed in 1509, professor of Hebrew at Dole, where he explained publicly the book of Reuchlin, *de verbo mirifico*. His quarrel with the priests caused him to be banished from that city. Then he went to London, where he also gave instruction. On his return from England, he professed theology at Cologne, and, in 1511, was chosen by the Cardinal *Santa-Croce* for a seat as theologian at a council held at Pisa. Shortly after he taught at Pavia and opened a course of lectures on Mercury (Hermes) Trismegistus. In 1515 he lectured at Turin, but always agitated by his unquiet humor, he could not remain there long. Named as *syndic* and orator of Metz in 1518, that city at last seemed to offer him a durable asylum and repose; but he was again constrained to leave, because he had combated with too much violence the vulgar opinion which gave three husbands to Saint Anna, and particularly because he had taken the part of a young peasant who was accused of sorcery. After remaining some time at Friburg, in Switzerland, and at Geneva, and being disappointed in his hope of obtaining a pension from the Duke of Savoy, he established himself at Lyons, in 1524, and there commenced the practice of medicine, eighteen years after having received his degree as a physician. His boldness and self-confidence supplied the defects of practical knowledge. His treatments were confined to a repertoire of prescriptions that he employed empirically. He nevertheless gained such a distinguished reputation that Louise of Savoy, mother of Francis I., appointed him her physician. But this princess wished him also to be her astrologer. Agrippa replied that he ought not to be employed to satisfy a vain curiosity. This reply was only the expression of his contempt for an art always useless and sometimes dangerous. But what ought we to think of Agrippa, when we know that, at the same time, he foretold to the Constable de Bourbon, then in arms against France, the most brilliant success? Driven from France, he at once gave himself to the natural bent of his character, but he was at last obliged to think of a new establishment. Such was the renown he had acquired among his ignorant, and superstitious contemporaries, that the king of England, two noblemen of Germany and Italy, and Marguerite, the ruler of the Low Countries, simultaneously sought his services. He preferred to attach himself to the service of the princess, sister of Charles V., who appointed him historiographer of that emperor. She was not long in becoming prejudiced against him, but she died a short time after, and Agrippa composed her funeral oration. He had, sometime before, published his work *Of the Vanity of the Sciences*, which was greatly censured by his enemies. But they were still more enraged at his *Occult Philosophy*, which he published a short time after at Anvers,

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